

THE
Foot out of the Snare:

WITH
A DETECTION OF
S V N D R Y L A T E

practices and impostures of the
Priests and Iesuites in England.

Whereunto is
added a Cata-
logue of

Popish Bookes lately dispersed in
our Kingdome.

The Printers, Binders, sellers and
dispersers of such bookes.

Romish Priests and Iesuites resi-
dent about London.

Popish Physicians practising about
London.

The fourth Edition, carrying also a gentle Excuse vnto Master
Musher for styling him Iesuite.

By IOHN GER, Master of Arts, of *Exon-Colledge*
in OXFORD.

LONDON,

Printed by H.L. for Robert Milbourne, and are to be sold at his shop at the great
South-dore of Pauls, 1624.



TO

THE MOST REVE-
rend Father in God, the Lord
Arch-Bishop of Canterbury his Grace,
and to the rest of the Reuerend Lords Spi-
rituall, and the right Honourable the Lords
Temporall, as also to the most Worthy and Re-
ligious Knights and Burgesses of the House of
Commons, all now assembled in this happy
Parliament; I. G. an unworthy Minister of the
Church, presumeth to dedicate this evidence of his
repentance, and declaration of his best ende-
ours for the Church of England.

Tis the safetie of a Ship, to
haue good Pilots; the strength
of a Palace, to haue sure Pil-
lars; the security of the bodie, to
haue cleere eyes; and safe-guard of sheepe,
to haue vigilant Shepheards: So it is the

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safety of a Countrey, and safeguard of a Kingdome, to haue many wise and watchfull Counsellors. Wee neuer had greater reason to blesse GOD, then in contemplation of the present time, in the perfect vision of so many principall Planets now met together in happy Coniunction: such a King, such a Prince, such Honourable Senators, such Assistants. The eare that beareth you, blasfeth you: and the eye that seeth you, giues witnesse to you. The blessing of Her that was ready to perish, is come vpon you. Vnder your shadow wee are much refreshed. The God of blessing dispose of your Counsaile. Wee waite for you, as for the raine: and our mouthes are opened wide, as for the latter raine. Ita quisque vt audit, mouetur.

I need not, neither were it lesse then boldnesse and presumption in me (Right honourable) to suggest vnto you, of what weight and consequence those affaires are, which his Maiesty hath been graciously pleased to referre to your ioynt consideration and aduice: neither need I repeat, how deeply you are all interested here-

Iob 29. 12.

v. 12.

v. 13.

Quintill. 11. 11.
(473.)

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herein : you reuerend *Bishops*, by your sacred profession ; you the Noble *Baronage* of this Realme, by your military honour, alwaies prest and ready for the defence of Religion and of this Kingdome, against open Innaders, or secret vnderminers ; and you the Representative *Body of the Commons*, in regard of the liberty of the Subject ; but chiefly of the free course of the Gospel without impeachmēt : by whom is not onely represented, but also actuated the desire and zeale of the body of this kingdom, being a people true-harted, and feruent toward God in the puritie of his worship ; towards our *Soueraigne*, in the stedfastnesse of obedience ; and towards the *Lawes*, in wishes and hopes that they shall stream forth *motu naturali*, in their owne course, without diuersion or obstruction.

But you being at this time imployed about so weighty affaires, how may I, the meanest of the *sonnes of my Mother*, presume to interrupt you ? Are there not the *Chariots of Israel*, and the *horsemen of the same* ? Doe the *Lords battailes* want supply ?

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supply? whence should it be expected but from them? But I may say with *Epictetus*: Your hand ever holdeth an equall balance, and your Sun shineth alike on the poore and rich. It may bee, one Scout may vpon occasion heare & know what an whole Army hath no present notice of.

True it is, (and why should I now be ashamed to manifest it to such an Assembly?) *An euill and scandalous report is gone forth of mee*, in regard I was the man that was present at the Iesuite *Drury* his Sermon at the *Black-Fryers*. I was the same day in the fore-noone at the Sermon at *Pauls-Crosse*: and lighting vpon some Popish company at dinner, they were much magnifying the said *Drury*, who was to preach to them in the afternoon. The ample report which they afforded him, preferring him farre beyond any of the Preachers of our Church, and depressing and vilifying the Sermons at *Pauls-Crosse*, in regard of him, whetted my desire to heare his said Sermon: to which I was conducted by one *Medcalfe* a Priest. This heeing heard of by my Lord

Arch-

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Arch-bishop of Canterbury his Grace, hee sent for mee within few daies after; and being before him, found mee inclining to their side. I layd open my selfe vnto him, and confessed I had some scruples in Religion. Whereupon it pleased his Grace to afford me his holy counsell and monition: which had that good effect, that albeit my foot was stept into the *Babylonian* pit, yet I often meditated of his Fatherly admonitions. Som other speeches I receiued from his Domestique Chaplains, D. Goad and D. Fearly: for which I shall be bound euer to pray for them: their words left *aculeos et stimulos; Vade et nē pecca ampliūs,* &c. piercing me the more, being recorded in a publicke narration: which, my checking conscience did iustly take for an inditement to conuict me, & a Trumpet to reduce me. Like the *Prodigall*, I now returne home with a *Peccaui* in my heart, mouth, and pen, to God, and our blessed Mother the Church of England: to both I say, *Peccaui contra cælum et te.*

The reason why I presumed to present these lines to your view, and offer them

A

to

The Epistle Dedicatory.

Since my book
came forth, M.
Mikes a Priest
sent me word,
I must expect a
knock. Others
haue vowed to
do me a mis-
chief: and two
of them haue
threatned to
cut my throat.

to your hands, seemeth to me iust, because sincere; and excusable, because in som sort necessary, in that the vastnes of my fault requireth the most publicke satisfaction. And forasmuch as frō my acquaintāce on the left side, I can expect little less then indignation & machinations against me by them; whō, partly by my relinquishment of the, but much more by disclosing some of their proceedings, I am like to prouoke in a high degree: it behoueth me therfore to chuse such Refuge as may protect me against their malice. I haue touched (in a manner) nothing else but the behaviour of the Priests; whereto, I might haue added somewhat of my owne knowledge, concerning the insinuations & incroachments vsed by those of that stamp, who professe physick: Who, whatsoeuer they doe vnto the bodies; infuse into the mindes of many the Kings Subiects, bitter distempers; whereby those patients tongues distaste the wholsome food of our Church, and their hearts are stricken with *antipathy* against our present State. But these things I thought fitter for
your

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your Wisdomes to cure, then for my weaknesse to declare; my intent in this Treatise, hauing beene to act the part of vnmasking the vailed fraud of the Iesuits & Priests: wherin if you sometimes dislike the stile, condemn not mee for a botcher: for, their Stories I alter not a stich, but giue you the lapt vp in their owne clouts.

If the forme and phraze I vse in other places be distastefull, as either too sharp, or too light and Ironical for one of my profession; let my matter bee my Advocate, that draweth mee thereunto; trusting, that I may be excused, if I sometime light my candle at the Torch of *Elias*, when he singed and smoked out *Baals Priests* from the nest of the Sanctuary. I iest but at their iesting, that haue made a iest of God, and of his blessed Saints in heauen, by casting vpon their most pure and glorious faces, the cloud, nay, the dirt and dung of vgly, vsfauory, ridiculous Fables: whereat the sounder Christians are scandalized, wherewith the weaker are deluded & captiuated in superstition, and the very *Iewes & Heathen* are driuen

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further off from listning vnto the true & sacred Mysteries of Christian Religion. For surely, no small mischiefe or danger is it vnto Truth, to haue her precious garment eeked out with patches of falsehood, and, vpon pretence of imbellishment, to bee dawbed ouer with the copper-embrodery of cogging Impostures.

In regard of my own particular; heereby, I hope, I shall regain that good opinion which I haue lost, and no longer be censured by my friends and others, as at all wauering, inclining and warping toward their side: and withall, you haue the Character of mine hart, toward the publicke good of our Church and Commonwealth. I say no more, but God giue you vnderstanding in all things. *Ride on with your honours; and, because of the Word of Truth, bee courageous and stout Nehemiah's. Such a man as I, flee? Nehem. 6. 11.* The deaw of Gods grace bee vpon you and your children. And thus, with my vncessant prayers for you, I rest,

The most humble seruant of you all, to bee commanded in the Lord,

JOHN GEE.



THE
FOOT OUT OF THE
Snare : With a detection of sundry late
*Practices and Impostures of the Priests
and Iesuites in England.*

CHAP. I.

*The generall Induction from present
danger.*



Aint *Augustine* reports, that e-
uen in the *Primitive Church*,
and in those better times, the
Diuell was become both *Leo*
aperte faniens, & *Draco occulte*
insidians: by open and outra-
geous cruelty, hee shewed
himselfe a *Lion*; and, by his secret poisoning of
Religion, a *Dragon*. Yet his malicious power was
curbed, and himself bound in chaines for a thou-
sand yeers: so that, notwithstanding all his sub-
tilty,

*Aug. de Ciuit.
Dei. l. 1.*

tilty, Truth, like a *Palme-tree*, flourished; and Christ's Crosse, like *Aarons Rod*, did blossom, and bring forth much fruit. But now the *old Serpent* is let loose, and of late yeeres hath acted both the *Lion* and the *Dragon* without restraint; both by policy and puissance, studying to extinguish the *lights of the Truth*. Neither haue his attempts been effectlesse: for, what by *Magogs sword* in the East, and *Gogs vsurped Keys* in the West, hee hath driuen *Truth*, like a *Dove*, into the holes of the rocks, and banished *Faith* in many places from among men.

Gen. 34. 2.

1 Kings 11. 4.

Psal. 122. 1.

In Reformed Churches (especially in our Church of *England*) Gods *Mercy* hath supported his *Truth*, euen amidst the slacknes and carelesnes of the Professors themselues: whil'st yet some, like *Dinah* the daughter of *Iacob*, haue lost their *Virginity*, I meane, *primum et puram fidem*, their first faith, by going abroad, and haue returned home impure. Some, like *Salomons outlandish women*, haue brought-in outlandish Religion. Many at home, in stead of the voice of the Faithfull, Come, let vs goe up into the House of the Lord; say among themselues, Let vs goe up to *Bethel*, and transgresse; to *Gilgal*, and multiply transgressions. So that our Countrey, which ought to be euen and vniforme, is now made like a piece of Arras, full of strange formes and diuers colours. But what is the reason? Besides the drowziness of many *Luke-warme* Protestants, there is a vigilant Tribe (I meane, the *Emissaries of Rome*, and *Factors for the Papacy*) who are like

like unto Dan, and are as an Adder in the path, which bites the horse, and makes the Rider to fall backward. They make them, whom they can get to work vpon by their perswasions, to become retrograde, with the Church of Ephesus, to leane their first love, & become Apostates in matters of orthodox Christianity. Easily can they steale away the hearts of the weaker sort: and secretly do they creep into houses, leading captive simple women laden with sinnes, and led away with diuers lusts.

Strange indeed it is to consider, how That Wolfe-bred & Wolfe-breeding *Romulus* doth daily send ouer his rauening brood of *Iesuites* and *Priests*, to make hauock and spoil of the harmlesse and heedlesse flock of Christ. *Astant, & instant, ut Hannibal ad portas*: nay, like *Brennus* and his *Gauls*, they haue not onely besieged our Suburbs, but almost inuaded our Capitol.

*Galli per dumos aderant, arcemq; tenebant,
Defensitenebris & dono noctis opaca:*

The *Gauls* came stealing in by night through the thickets: so these Bats, in the twi-light of our security, creep vpon vs, *defensitenebris*. They finde perhaps, among vs a still night of negligence and drowzinesse: but they bring-on a greater night, by the thick cloud and fog of superstitions and forgeries; wherein they enwrap themselves, and would ensnare vs; who if they should goe on to the height of their hopes, what may wee expect, but *ut notent & designent oculis ad cadem vnumquemq; nostrum, &c?* Did they not long

Gen. 49.

Apoc. 2.

2 Sam. 15. 6.

2 Tim. 3. 6.

Virgil. *Æneid.*
7.

Cic. *orat.* 2. con.
Catelin.

Gun powder
Treason.

Ioh. 5. 14.

Iesus Piscator
sepis.

since, like the *sonnes of Belial*, not onely cast off the yoke of obedience, with a *Nolumus hunc regnare*, *Luke 19. 14.* but euen clothe themselves in the robes of rebellion, with a *Venite & occidamus*, *Luke 20. 14.* Witnesse one intention of theirs, which must neuer be forgotten. And therefore, not without iust cause, haue they beene of late put in minde of a second reflecting Tragedy; which met so right with them, that well were it if they could apply it to themselves, according to the sense of our Sauour's words (which haue been by diuers of my friends rung in mine eares, and I trust I shall still ponder of and remember them) *Vade, & ne pecca amplius, ne deterius contingat tibi: Sinne no more, lest a worse thing happen vnto thee.* And sure, for my owne particular, I make such application, and will euer consider, that I had a faire warning *to come out from among them; non tam pede, quam pectore; non tam gradibus, quam affectibus;* not so much in motion, as in affection; leauing them to their superstitious deuotions, and neuer more partaking with them in any their abominations.

CHAP.

CHAP. II.

The first and chiefe particular occasion, the
Authors dangerous escape, and me-
ditation thereupon.

O*mnē beneficium petit officium* : as in mo-
rality euery benefit is obligatory, and
bindes to some thankfull duty; so more
especially in Diuinity, the wonderfull
works of God, extended to all in general,
or to any one man in particular, in regard
of speciall protection, doo binde to a duty
of *Thanksgiving*.

Though I haue long runne vpon the score, and
hitherto yeelded to *Ingratitude*, that crafty *Sinon*,
to keep the doore of my lips, so that I haue nei-
ther discharged my conscience toward God nor
man, yet wil I at last, with the *alone Leper, return to*
give praise. And surely, of those that escaped the
danger of the *Black-friers* (an Accident for which
I haue been much noted, and often pointed at)
none hath greater cause to offer *the calmes of his*
lips, a gratefull Sacrifice vnto the Almighty, then
my self. For, as my *escape* was not the easiest; so
my offence the greatest: wherof the one moueth
mee to compunction; the other, to gratula-
tion.

Luke 17-18.

Being in the midst of the Roome that fell,

Gen. 19.
Gen. 6.

Pfal. 119.

and though that *omnes circumstantes*, all (in a manner) that stood about mee, perished in that calamity, and I inuolued in the down-fall, and falling, beeing couered with the heaps of rubbish and dead carcases; yet it pleased God to hasten my Escape, beyond my owne expectation and humane vnderstanding. Surely, when I record this common down-fall, which wounded others vnto death, and mee but vnto affright, I cannot but strike my brest, and look vp vnto heauen, or rather with the *Publican*, down to the earth, and say, What was there, or is there in *mee*, miserable man, that the hand of God should strike so many on my right hand and left, and yet ouerpasse mee? Surely I was no *Lot*, to escape out of burning *Sodom*; no *Noah*, to bee preserued in a generall Deluge. If the load of sinne pressed them down that fell, (alas! farre bee it from me to haue vncharitable conceit of their persons) that waight should haue sunk *mee* then deeper than any of them, not onely to the ground, but vnder ground, to hell it selfe. But our good God is Master of his owne work, and free Lord of his owne mercies. Hee bestoweth them where there can be no plea of merit. Hee spared to crop mee in the strength of my youth, in the midst of my wandring vanities, in the act of my bold curiosiry. Hee hath prolonged my daies, that my heart may be enlarged in thankfulness to his glorious Name; that my feet might be enlarged, *to walk the way of his Commandements*; that

that my eyes & vnderstanding might be opened, to take a full view of humane frauds, adulterating his truth, and so to abhor them. Doth not he that hath plucked my feet out of the snare, & deliuered me from this *sudden death* (against which our Church hath taught me to pray) deserue now to be praised, *toto voto, tota vita, toto pectore, toto homine*, in al my life, with al my soule, and with all my selfe? Yes sure, I will euer take the *Cup of saluation*, and call vpon his Name. I will not cease to pay my *vowes vnto him*, in despight of our spirituall Aduersarie, or any his Aduocates. *Is becommeth well the iust to bee thankfull*: and therefore I penned and published this writing, as a monument of my thankfulness.

Aug. Med.

For others that escaped, I wish they would not so presumptuously tempt God, as some of them, whom I haue heard repine, because they had not a share in this slaughter. And what is the reason forsooth? Because euer since that accident befel, at all the places about the City of *London*, where Priests are harbored; which are not fewe (there beeing at this present, to my knowledge, beside those I know not, *more then* two hundred of them, within the City and Suburbes), after euery *Mass* of theirs, the Priest or Clarke starteth vp presently vpon the *Benediction*, and calleth aloud vnto the people, to say three *Pater-nosters*, and three *Aue-maries* for the soules of those that died at *Black-Friers*. So that they think it cannot otherwise chuse, but that their soules must bee

Reuel. 14. 13.
Bern. *Epist.*
102,

Suarez to. 3. in
3. p. disp. 74.

bee by this time in heaven. And sure so think I; or else they will neuer come thither. For ἀναστῆναι, *amodò, forthwith, blessed are the dead that dye in the Lord: they rest from their labors, &c.* *Bona mors insti, propter requiem; melior, propter novitatem; optima, propter securitatem,* saith Saint Bernard. Death is to be desired, in regard of the rest, repose, and tranquillity, wherewith it is immediatly accompanied: but in the Priests erected Purgatory, *durante commoratione,* there is nothing but torture and torment to be expected.

I cannot, but, by the way, tel you of one that very narrowly escaped the danger of *Black-friers* & accompanied me that night to my Lodging: his name was *Parker*, one that had been long a *Trader* & *Falſor* to & fro for *Papiſts* heere in *England*, beyond the ſeas. Hee told me by the way, that nothing grieued him more, then that hee had not beene one of thoſe that dyed by the afore-ſaid miſchance. What ſhould make him ſo prodigall of his life, I know not: but ſure, not long after, the hand of God did cut the thred of his daies: for the weeke following, he being the man that muſt carry the newes ouer the ſeas to *Doway*, and going then to take *Prieſtly Orders* (there being need of a ſupply, *F. Drury*, *F. Rudyate*, and one *F. Moore*, being ſo vunexpectedly, as they rearme it, martyred) at *London-bridge*, at his very firſt ſetting forward, *M. Parker* was drowned, with a kinſwoman of his, bound for *Bruffels*, there to take on her the habit of a *Nunne*. I will not comment on theſe

The inverted
Proverb is,
Hee that was
borne to bee
drowned, &c.

these distasters, knowing that God reserues to himselfe three things; *The reuenge of iniuries, The glory of deeds, The iudgement of secrets.* *Qua Deus occultata esse voluit, non sunt scrutanda; qua autem manifesta fecit, non sunt negligenda; ne etenim in illis illicitè curiosi, et in his damnabiliter inueniamur ingrati.*

Prosp. de provid.

Somewhat remarkable was the death of one Master *Richard Linton*, Clark, late Parson of the Parish of *Middleton* in *Norfolk*, who was Popish in opinion and affection, and consorted himselfe with sundry Papists of that Country, as Master *M. Master D. of Milford*, Master *W. of Borely*, with other of that sect, with whom hee accompanied, and who were very bountifull vnto him, hauing (as it appeares) receiued large gifts from them. This Minister hauing heard of the fall of the house in *London*, the Sunday next before *Christmas*, preaching at a place called *Cornard*, a mile from his owne Parish, took his Text out of *Ecclesiastes 11.2. Thou knowest not what euill shall be upon the earth.* In which Sermon, he took occasion to signifie vnto them, the Accident that had lately befallne some at the *Black-friers*, and thereof made this construction, that hee thought the most of them were Martyrs and Saints in heauen, and desired that he might dye no other, or no worse death then they did.

Shortly after, on Thursday, being *Christmas* day in the Morning, there blew a very violent winde, which had continued most part of Wednesday

C

night,

night, & did still indanger a ruinous Barne in his yard; whereupon, he came forth to support it: and then whilst hee was vpholding a tottering part thereof, a strong gust of winde throwing downe the Barne, a piece of that timber struck him betweene the shoulders, and pressed him downe to the ground, that hee instantly dyed.

Immediately after hee was dead, his wife burned certaine books or writings, to the quantity of some two bushels, as is witnessed by some who stood by; and shee saith, her husband often charged her to burne them as soone as hee was dead: and it is verily beleueed, they were Popish books. For, besides those books which were burnt, there was not left any one worth twelue-pence in his Study. The particulars whereof, with other circumstances, I finde related by one who was then with him at the Barne, and was beyond expectation preserved. And besides this, some further narration concerning the disposition and behauiour of this *Papalizing* Church-man, I haue from the deliberate report of a credible man dwelling thereabouts, who of late went to *Middleton*, *Sudbury*, and *Cornard*, on purpose to inquire of the truth hereof.

In this secondary mischance, me thinks I not only see a type of the greater disaster in those that dyed, but also a kinde of paralell of my selfe in this man that escaped, becing at the brink of the
same

same danger and downfall, and beholding that which the other tasted.

Let me now iudge of my owne cause, and conclude, that the *Mercy of God* was of larger extent to me then any other. None had prouoked him, or tempted him more: and therefore, where sinne abounded, there the mercy of God hath abounded much more. Hee is *multus ad ignoscendum*; and, *Because of sinners, he shal be called mercifull*. But why should I haue entred into the house of *Rimmon*, or haue partaken with the abomination of the children of *Ammon*? Why should I, that knew my owne *Fathers Courts*, haue gon into the house of a *stranger*? Curiosity, in these kindes, cannot excuse. *Bee not deceined, God will not bee mocked*. It is dangerous with *Ezebolus* to bee troden vnder foot as *vnfauory salt*. How great is his glory, how infinite his power, how comfortable his grace, who could say vnto his Father; *Those that thou gauest me, haue I kept, & none of them is lost, but the childe of perdition! Holy Father keepe them in thy name, euen them whom thou hast giuen me, that they may be one, as I am.*

Exod. 34.7
Micah 7.18.
*Misericordia
opus habet mi-
seria. Bern.
de Temp. 35.
At cessas miseri-
cordia, & binul-
la est miseria.
Aug. de 10.
chord.
Euseb.*

Iohn 17.12.

CHAP. III.

Caution against the insinuations of the
Romish Priests.Mat. can. in loc.
con.

2 Tim. 4. 19

Ier. 7. 14.

1 King. 12. 28

L Et mee heere admonish all such as are facile to yeeld vnto Popish perswasion, and are ready to take vp the old saying of the *Chaldes*, *Homo quidam ex Indais venit, Sacerdos, neuiquam decipiet nos*: Such a Priest wil not deceiue vs. Sure, none sooner, though they winde as close as Iuy about a tree, and so insinuate, as they suck no small advantage. They perswade, that their houses are the houses of Cloë; their households, the households of Onesiphorus. But trust you no such vndermining Iesuits: beleeue you not any of these oyle-mouthed Absolons, though they speak plausible things, to steale away your hearts from Gods Truth, and the Kings Obedience; crying as loud, *The Church of Rome*, as euer the Iewes did, *Templum Domini, Templum Domini, The Temple of the Lord*. Let them not, with their golden Calues reared at Dan and Bethel, keepe you from going to serue God at Ierusalem. Let them not bring you out of loue with your David, your Gubernour, and true Father, or with our Orthodox & Reuerend Church of England, your Mother. Let them not intrench you with their false & lying Fables, the most of which you cannot bee so absurd and dull, but to conceiue
and

and confesse, that they are forgeries, and meere fopperies. Weigh but some of them in the balance of your vnderstanding, which in this poore work of mine, out of their moderne Authors, I haue truly collected, quored, and recited; and you will finde, that according to the old plain verse,

Qui leniter credit, deceptus sapè recedit.

That which they study, is but Imposture and *Legerdemaine*. They will perchance tell you of their strict Orders; that they are religious men, of the society of *Iesus, Benedictins, Franciscans, Augustinians, Bernardines, Antonians, Ioannites, Carthusians, Pramonstralentians, Cisterciains*, and the like; that they haue distinct habits and customes, differing one from another; that they professe perpetuall chastity, obedience, and wilfull pouerty, and liue for the most part a solitary life, and thence called *μοναχοι, Monks*. Oh belecue them not: they haue *Esau's hands*, though *Jacobs voice*: notwithstanding all their faite pretexts and shewes, they are but as tinkling cymbals, and greene bay trees, whereunto *Dauid* compares the wicked. The Pope dispenseth with anything heere, while they be in our Kingdom. Their penury is turn'd into plenty: Their Chastity becomes charity for the relieuing collapsed Ladies wants: their Friars coat is a Gold-laced Suit, to hide their iuggling knauery, and keepe them vnknowne, when they are drunke in good company; which is not seldome with them; as my self haue seene in sufficient overflowing measure,

Gen. 25. 22

Psal. 37.

sure, hauing been their companion sometime *ad hilaritatem*; but, I protest, neuer *ad ebrietatem*. But thinking, a fair outside at the *Altar* shall mend all, to tempt you to their *Idolatry*, they will shew you their *Bishops* and *Priests* offering vp the Sacrifice of the *Masse*, attired in holy *Vestures*, commanded (as they say) by a sacred *Synod*, which for their perfection are borrowed out of the *lawe of Moses*.

I am not so singularly conceited and fantastick, as to think, that it is not expedient for a Minister of the Christian Church, by his decent habit to bee distinguished from the people, and adorned with some sacred significant Robe, in the function and action of presenting publick prayers vnto God, or executing the sacred Mysteries instituted by our Saviour, to indure *ad consummationem mundi*. But to inuent and multiply vndecent and theatricall habits, burthen some in number, superfluous in signification, and superstitious in opinion of sanctity, this may bee the proper dower of *Mother Rome*, rather then the beauty of the *Kings Daughter*, who is all glorious within. What a Wardrobe of habiliments and idle complements, doth the superstitious *Massing Priest* beare about him! the *Amice*, the long *Albe*, the *Girdle*, the *Stole*, the *Maniple*, the *Cassula*, the *Napkin* or *Sudary*, common to inferior Priests; besides the *Sandals*, the *purple Coat* with wide sleeues, the *Gloues*, the *Ring*, the *Pall* or *Cope*, the *Crozier Staffe*, a *Chaire* standing neere the *Altar*: the last sort of which, are more proper to the *Bishops*.

shops. The Pope (by the donation of the Emperor *Constantine* the Great) weareth, in the Celebration of the *Masse*, all the *Robes* vsed by the Emperors of *Rome*; as, the *Scarlet Coat*, the *short purple Cloake*, the *Scepter*, and the *Triple Diadem*, and with these he is arrayed in the *Vestry*. Sure I am, that our Sauour and his Apostles, when they preached and baptized, had other kinde of accoutrements.

They boast much of their propitiatory *Sacrifice* of the *Masse*, which the *Doctors* of their Church hold fit to bee said in no other Language then in Latine, yea, *Rabanus* auerreth, that it is no lesse then *sacrilege*, to think of changing it into another *Tongue*, which the people can vnderstand. Now their common answer for the peoples not vnderstanding their publick prayers, hath been, *That the Priest*, who pronounceth them, doth vnderstand them: but many of their *Priests* cannot themselues interpret those very prayers which they powre forth for the people. The *Masse-book*, as it is Latin to the *Vulgar* people, so it is Greek to the *Priest*: and how *Prayers vnderstood* neither by the one nor the other, should bee other then a *dead Sacrifice*, I cannot vnderstand, euen by their owne *Tenents*. *S. Paul*, *I. Cor. 14. 16.* speaking of one *qui supplet locum Idiote*, surely intended, that in the Church there should bee at least one who should be of an higher forme then *Idiota*; but, for ought I see, some of their *Priests* must be content in their *Masse*, to act two parts in one, both of the *Guide*, and of the *Idiote*. For I
am

Vid *Damian* à
Goes de morib.
gent. lib. 2. cap.
12.

Raban. lib. 2. de
cler. instit. cap. 9.

D. Courtney
his diuinity.

A miserable
Priest that
kenneth not
Miserere.

M. Medcalf
his Answer.

Fulgent.

am sure, some of them whom I haue met withall in this Kingdome, when I haue spoken Latine to them, they haue not beene able to distinguish whether it were *Irish* or *Welsh*. One of their *woodden Doctors* I will name, called *Courtney*, whom I met withall in *Lancashire*: he was very busie, talking, that *none could be saued without hearing Masse*; and that *Christ and his Apostles went up and downe saying Masse, in all Villages and Countreies*. And I asked him, how hee prooued that? He could name no Scripture or Author, but told me, *He had read it in a Book*; and, perceiuing me smile, said, It was in the *Reuelation of Saint Iohn*. Hearing his Answer to this, I asked him another *Question*, which was, What might bee meant by the words so often vsed together in the *Masse, Kirie Eleison, Christe Eleison, Kirie Eleison*. He told me, The word *Kirie* signified *The Host*; and *Eleison, Christ*. No maruell now, that they maintaine Ignorance to bee the *Mother of Denotion*, the old Prouerb beeing still true, that *They haue golden Chalice, but wooden Priests*. Talking another time in *London* with another Brother of his, one *Father Medcalf*, who lyes at a *Tobacco shop in Shoo lane*, I asked him, why he could not pray without a *Picture*? He replied, *How can you vnderstand what manner of man Christ is but by seeing him? or any Saint, but by their Picture? or how can you pray without a Picture, but your minde wil be carried some other way?* Then thought I vpon that sentence of *Fulgentius*, *Ita facile posuit Christum comprehendere, quem tota terra nequit apprehendere.*

Cretenf, in
Naz. orat. 4.

Amor. in 23.6.
Act. Apost.

Dam. 2. Goes de
mor. Gent.

Doctor King,
Bishop of
London, in his
Sermon vpon
the list of
November.

I meane the
monstrous
Ly rearm'd by
them, The Bi-
shop of London
his Legacy.

saith S. Bernard. And so I conclude with *Elias Cretenfis* his words: *Ex peccati fumo, orta sunt lachryma.*

Lying, in some cases, the Papists hold not onely to bee no sinne, but to bee lawfull: and a man may *for sweare* himself before Authority sometimes, nay, ought to do so, vnder pain of damnation. Witnes their Notes vpon the *Rhemists Testament*, and diuers their Books. According to the Rule of the *Parthians*, they will keep faith with none, *nisi quantum expedit*, but as it serues their turn. As for *Oaths*, to the most of them, they are no other than *Collars for Munkies*; which, vpon dispensation of Superiors, they slip off their necks at their pleasure; especially if they bee such *State papists* as haue been inspired with Iesuiticall Equiuocations and mental Eualions: whom a *reuerend Father* of our Church doth blazon out by their true Epithets, and Ensignes of their family, stiling them *ἀσπίδοις, ἀσέβητοις, ἀμύβητοις, ἀνυλάττοις, ἀνύχοις*, the falsest cozeners of the world; *ὡς ἐπὶ ἑαυτοῖς μένει, ἐπὶ πρὸς, ἐπὶ ἑαυτοῖς*, with whom no bond of nature, consanguinity, alleageance, alliance, affiance, wedlock, Oath, Sacrament, standeth good, if they list to dissolue it.

Dij terra, talem terris auertere pestem:

O yee gods of the earth, purge this Region of the air, as much as in you lieth, of these pestilent exhalations. This I the rather obserue out of his Writing, because it seeme to mee, to bee spoken not onely *morally*, at large, vpon generall experience

ence of their dealing, but also (in a sort) prophetically, as by a kind of fore-instinct; implying, that himself, though not in life, yet in death, should not be free from this their audacious forgery.

Let me proceed to a further survey of their doctrine and religion, and acquaint you with what I finde true by my owne experience. Sure I am, that the Papists, by diuers their Impostures, haue more dishonoured Christ, than euer he was by any Sect or Profession whatsoever. Haue not their best Doctors, *Bellarmino, Valentia, Vasquez*, with others, been the very Patrons of damnable Idolatry, *suum perditionem sentientes*, feeling themselves to perish, and yet would not bee reclaimed; *Bellarmino* and *Valentia* maintaining, that *There is a proper worship due to Images*; *Vasquez* implying, that the diuell, in some cases, may be adored? And howsoeuer, of late yeers, some of them will a little refine their doctrine concerning Image-worship, by Distinctions and Metaphysical Notions, yet the practice of the people among them (to my knowledge) is no lesse than *Idolomania*; that practice, I say, not priuate, or forbidden by their Guides; but fostered, increased and kindled by those that pretend to bee the Fathers and Pastors of their soules. Reade *Dauies* his Catechisme, and a Book of theirs, called, *The Manuall of Controversies*; and see whether they doo not allow of *falling down to Images*, of *kissing them*, as they doo the *Pax* in the *Mass*e.

What shall I say of their much mumbling of

D 2

Masses,

Aug. Epist. 48
ad Vinc.

Bellarmino &
cons de Imag.
Vasquez l. 3. de a-
doras. diff. 1. s. 5

Dauies Catec.
page 217.

Masses, and iumbling of *Beads*? If there be twenty Priests in a house, they must all say *Mass* before Noon, though there be no body by, though they sacrifice to the wals. They must haue *beads*, to pray by number, or else their prayers want weight. They are commanded to say sometimes in one day an hundred and fifty *Pater-nosters*, as many *Aue-Maries*, forty *Creeds*.

Sic filo insertis numerant sua murmura baccis:

And, if they misse but one of the right number, all is vaine and effectlesse: nay, the *Confessors* hold it to bee a mortall sinne, if, among so many prayers appointed to be said for Penance, one only be omitted.

Goddard, in his
Treatise of
Confession,
page 40.

As concerning their *Processions*, praying to the dead, *Invocation of Saints*, *Adoration of the consecrated Host*, *Administration of the Sacrament under one kind*, *sprinkling of Holy-water*, tinkling of a Bell at the *Elevation*, kissing the ground where the Priest hath stood, worshipping of *Reliques*, repeating the name Iesus nine times together, with nines upon nines, often crossing the forehead, the mouth, and the brest, their necessary wetting of their fingers in the holy pot before they go toward the Altar, their kneeling down to euery priest they meet, their ambling thrice about a Crosse, their pilgrimages, *Dirges*, seuerall sorts of *Lesames*, in which the Saints only are invocated, and other like trash, which are the very *Diana* of the *Romish Religion*, what foundation haue they in holy Scripture? Are they built vpon the rock Christ? No; but vpon the sands of humane brains, being inuented, and obtruded

obtruded vpon the people, to aduance the benefit and honour of their Clergie. Such are they of whom speaketh one of their owne Writers:

An non audis dicentes grata multitudini, flectentes, fingentes, ac resingentes religionem ad nutum & cupiditates dominorum & caruorum quorum gloriam, nisi suam pluri faciunt quam gloriam Dei? Do you not heare them, how they speak plausibly to the itching ears of the multitude, in flecting, fashioning and re-fashioning their religion according to the will and wantonnesse of them, whose glory, next to their owne, they preferre before the glory of God?

But shall not their owne Disciples one day speak vnto them, according to that of Saint Augustine, *Quare nos decepisti? Quare tanta mala & falsa dixisti? Et erubescunt humana infirmitati, & non erubescunt inuictissima veritati*: Why did you seduce vs? Why did you tell vs so many false things; more regarding the weaknesse of men, than the inuinciblenesse of Truth? Yes sure: *Neceſſe eſt, cum dies iudicii venerit, &c.* saith S. Cyprian: to your charge, the losse of so many soules, for which Christ gaue his life, will one day bee laid, and a strict account exacted. Many *waning Babes* were carried away with the *blast of your deceits*, beaten and broken against the *rock of error*; many, I say, whom Saint Paul tearmeth *Parvulos fluctuantes*, vnconstant yong-ones; not so much swelling with pride, as deceiued and tossed with the waues of your imposture. But, my beloved

Ebber. in praef.
in com. Chrysost.
ad Corinth.

Aug. ser. 21. de
ut. v. Apost.

Cyprian. ep. 3.

Country-men, let not such *vipers eat out your hearts*: let not the *ignis fatuus* of their preposterous zeale mis-lead you: but discouer the hypocrites, and send them home to *Rome* where they were hatched. For, they that dare thus dally with God, no maruell, though they bee bold with your soules, consciences, your children, and your estates, and all that belong to you. Many a poore Gentleman, that cannot rule his wife, I doubt, is faine to weare their mark *in capite*; and somewhat they must haue *in marsupio*, though the other lie for it *in carcere*. They must be fed with the daintiest cheere, the best wine, the best beer, the chiefeest fruits that can bee got; when oftentimes the poor husband is faine to sink away hungry to his rest.

As for you who haue occasion to liue neer the wals of these Aduersaries, and it may bee, sometimes, of necessity, must conuerse and haue some commerce with them, take heed you be not corrupted by them. *Haue no fellowship with the unfruitfull works of darknes*, though with the workers. Beelike vnto the Riuer *Aresbusa*, which passeth thorow the *Sicilian Sea*, and yet takes no saltnes. *Liue blamelesse in the midst of a peruerse and crooked generation*.

Virg. ecel. vlt.

Phil. 2. 35

CHAP.

CHAP. III.

A call to the Watch-men.

L Et me now speak vnto you who are my Brethren of the Ministry, and should (in regard of your office and example) be as Angels in the Firmament of the Church: Perceiue you not how heresie begins to spread, as that of *Arrius* in the daies of *Athanasius*? *Serpis ut Gangrena*, it creeps as a *Gangrene*: and yet mourn not you for our *Sion* in her widow-hood, nor *pray for the peace of Ierusalem*? Behold you not the Ranke of our hollow-hearted Neuterlists, who think the time is come, to pull downe our Culuer-house, our little Church? How often hast thou heard them, O GOD (though they whispered vnto themselves) say of the enemies of our peace, *Why are the wheeles of his Chariot so long a coming? Expectant diem*: They haue long lookt for a day. I hope they will but expect, till their very eyes drop out of their heads. Again: vnderstand you not, how laborious and vigilant our Aduersaries now are, forbearing no time, sparing no paines, to captiuate and destroy? Witnesse the swarmes of their books, which you may heare humming vp and downe in euery corner both of City and Countrey. I speak it with griefe; and in this respect, *cor meum, tanquam cera liquefctens*: my heart is as melting wax. I verily belecue, they haue vented

Soz. eccle. biff.

Iudg. 5. 28.

Luk. 1. 79.

Reu. 3. 11.
Ephes. 6. 14.Reuel. 3.
Bern.Euseb. eccle.
biss. l. 3. c. 22.

vented more of their Pamphlets within this Twelue-month, then they did in many yeers before. They haue *Printing-presses* and *Book sellers* almost in euery corner. And how doo they by this meanes put their poore Disciples vpon the Tenters, selling that book for forty or fifty shillings, which they might afford for eight or ten; & that for ten, which they might afford for one? For instance, I referre you to the Catalogue in the later end of this book. I speak this by the way to discover their extorting police, who make a Treasury for themselues by these meanes, and raise no small summes of money. You are those whom GOD hath set vp as *Lamps* in his Sanctuary, *to giue light to those that sit in darknesse, and in the shadow of death, to guide their feet into the way of Truth.* Hide not your glory vnder a Busbell: let not your beauty be eclipsed: but (as the *Spirit to the Angell of Philadelphia*) *Hold that which you haue: Stand with your loines girt: Be strong in the Lord, and in the power of his might; and remember, that Vincens dabitur; To him that overcommeth, shall it bee giuen: Nec paranti ad praelium, nec pugnantis ad sanguinem, multò minus tergiversanti ad peccatum, sed vincenti ad victoriam;* Not to him that prepares to fight, nor to him that resists to bloud, much lesse to him that shewes his back in cowardice, but to him that ouercomes to conquest. And hence, Saint *Hieromes* penne, like a Lance, was charged against *Vigilantius* and others. Saint *Augustine*, in his disputations, spake hot words, coles of Lu-

niner.

niper, against the *Arians*, the *Pelagians*, the *Donatists*, and the *Manichees*. Be you as vigilant and seuer: *Res postulat*, the times require it. And therefore beginne to blame the Church of *Ephesus*, for imbracing the doctrine of the *Nicolaitans*; and the Church of *Smyrna*, for imbracing the doctrine of *Balaam*; and the Church of *Thyatira*, for imbracing the doctrine of *Iezabel*: and shame not to tell the Lady of *Rome*, that, notwithstanding all her paintings and complexions vpon her face, the cup of fornication is in her hand. Peter spake as much vnto *Simon* the Sorcerer, that hee was in the gall of bitterness, and bond of iniquity; *Paul* vnto *Elymas*, O full of mischief, and enemy of all righteousness; *Polycarpus* to *Marcion*, calling him, *Diaboli primogenitum*, the diuels first-borne.

Apoc. 17.

Acts 8. 23.

Acts 13. 10.

Strabo describes a certain Fountain to be in *Arabia*, beyond *Jordan*, which poisoneth all Beasts that drink therof; for which cause it is ordained, that the *Heardsmen* shal make restitution for such Beasts as perish by drinking of it; vnlesse they prooue, by violence they approached. In like sort, there is a Well of abomination: many wilde *Asses* runne thereunto to quench their thirst; and yet they that taste thereof, perish. The Pastors of Christs Flock, who haue *Peter's Pasce* for their Charge, if they keep not their Hold, that is, hold their sheep within their Fold, their soule shal answer for the same; except it shall appeare, they drank the deadly waters of sinne through their own wilfulness, rather then the others negligēce.

Strabo.

Pfal. 58. 4.
Iames 3. 8.

The *shepherd* cannot steppe aside, but the Wolfe is ready to seize vpon his *Flock*. There are many *Wolues*; so tearmed, not so much in regard of the composition of their bodies, as the disposition of their mindes; *for, they shall come vnto you in sheeps clothing: but beleene them not; for, inwardly they are rauening.* There are subtile Serpents, that still wait for their booty: *Their poyson is like the poyson of a Serpent, Psal. 58. 4.* or as the Apostle: *Their tongue is full of deadly poyson. Inficit, Interfici:* The infection thereof doth not onely beginne of late to spread, but hath left many for dead, that there is little hope of their reuiuing; *Non agroti, sed defuncti*, beeing not diseased, but deceased. They are no sooner *fenerous*, but their Physician holds them to a dyet-drink: they shall not haue the water of the *Sanctuary*, that would coole them; but *Marah*, the harsh, bitter, and ill-brewed drink of balefull errours, to destroy them.

I haue read of one *Exagon*, an *Ambassadour to Rome*, beeing at the *Consuls* command cast into a Tunne of *Snakes*, that they licked him with their tongues, and did him no harme. But these Snakes, though they were sent vs from *Rome*, bring such poyson with them, *non in caudâ, sed in linguâ*, not in their taile, but in their tongues, that with their very breath they can infect and infest. How many soules haue they so killed in our land!

*Aspidis et morsu laesum dormire fatentur
In mortem, antidotum nec valuisse ferunt.*

It behooueth vs to bee in our *generation*, as wise as these *Serpents*, though as *harmlesse* as *Doves*. Against the incantrations of such *Syrens*, let vs ring the *Musickall bells of Aaron*, and sing the sweet songs of *Sion*, that is, arme our selues with the *πανωπλία* of God, treasured vp in the Scriptures: so shall not the *Locusts of the wildernesse*, with their *Scorpion-like* tayles (who now swarme in such abundance) hurt any of our little ones with the deadly sting of their contagious error: but, hauing the seal of God in their fore-heads, they shall be able to resist all such as cease not to persecute the *Spouse of Christ*, and to make warre with *her seed*.

CHAP. V.

A sluttish feast of Popish Tales and fittens, most of them of the new dressing, by bungling Cookes of the Popes Kitchen: Together with sauce for diuers of them.

FOR the better discouery of the impious tricks and deuices of the Priests and Iesuites, and that all who meet with their modern books, may hoot at them for most abominable Impostors and lyers: let mee intreat you to reade a few of such Tales as I haue culled and collected out of their books lately sent ouer, the most of

Luth. *defen.*
verb. cana. Fol.
 381.382.

them according to the frontispice printed at *Doway*; and you would think, any solid wit could not be miscarried by them, but rather admire the poore shifts they are driuen vnto for the keeping of their weather-beaten cause aslote. So palpably doe they proceed beyond the bounds of modesty and reason, *ut nemo eorum obtestationibus et iatationibus quicquam credat, nam eos mentiri et dupliciter mentiri certissimum est*, saith Luther. Let none beleue their protestations and vaunts: for it is most certaine, they lie, and that lowdly. If they will needs be *Architecti mendaciorum*, still hammering vntruths; I would aduise them to lay probable foundations, and chuse such *Materials* as are more malleable.

The first course, of fine dishes.

Fitz-Simons,
lib. 1. page 131.

TO beginne with one Tale of theirs, and it is a pretty young sucking Lie, alleaged by one *Henry Fitz-Simons* Iesuite, in his book called, *The Iustification and Exposition of the sacrifice of the Masse.* *lib. 1. page 131.*

In all the tales
 I vse their
 owne words.

In Diep (saith he), a *Towne of France*, a woman of the *Protestant Religion*, dandling her infant that neuer before could speak, the childe distinctly pronounced, *To Masse, To Masse.* The mother, warned so admirably, went instantly with her infant in her armes to Church, and found therein a learned man preaching of Religion. His Sermon beeing ended, she felt herself so sufficiently resolved,

resolved that, renouncing her heresie, she forthwith became catholick.

It pleaseth God indeed to vse the *weak*, sometimes to confound the *strong*; to imploy the *child*, to conuert the *parent*; and to indoctrine the *innocent*, to refute the *insolent*: but that he should shew any such Miracle, for the iustification and ratifying of that most impious and idolatrous sacrifice of the *Mass*, is beyond the lists of reason, I may well say, the bounds of *Christian faith*, to belecue. But, for want of better Argument, you shall hear what other Tales haue flowed from the froth of their vnderstanding, to delude the ignorant, and confirme this said sacrifice.

A Mariner beeing supposed to bee drowned, a Bishop of his Countrey caused Masse to be said for him. The Mariner at that time had beene some twenty dayes without food, born vp and down vpon the keel of a boat, and then ready for famine to die. In the houre (as after was knowne) of the oblation for him, a man appeared, and deliuered him a portion of bread: whereby suddenly he had full force and vigor; and shortly after, by a ship sailing by, he was rescued.

Fitz-Sim. lib. 1.
part. 2. p. 401.

There was a Gentle-woman neere Naples in Italy, whose husband was a Captain: and she, hauing tidings that he was slaine in a battell, caused weekly Masses to be said for him. It fell out, that this Captaine was imprisoned: and after by good testimony it appeared, that at the

Fitz-Sim. qui
supra. l. 2. part.
6. page 402.

R. L. P. in lib.
instr. The most
diuine Sacri-
fice. fol. 36.

very same time Masses were saying for him, his chaines and fetters fell from him, and could not be fastned.

For eeking out this seruice with a like dish of flattery, let mee help to prompt this Tale-teller with another of the same Cut.

A Friar, that had more minde to fill his owne purse, than to empty Purgatory, did very zealously and resolutely, in his Sermon before his Offering, anouch and warrant his Auditory, that whosoever came up with money to the Altar, and would think of any his dearest friend, whom he thought to be a prisoner in Purgatory, should obtaine this grace by that indulgence, that at the very instant of the monies throwne in, and clinking in the bason, the soule should leap out of Purgatory.

Kellif. in a
Treatise of
his, called,
Gods blessing
page 71.

There was a man in Corduba, within the confines of Spain, aged fourescore yeeres and odde; who, for the space of thirty yeeres, had been in a dead Palsie and bedred, and then had a burning desire to heare Masse, and to haue the Bishops blessing; and so caused himselfe, by his seruants, to bee transported to S. Stephens Church. The Masse heard, and bee born back to his house, within few daies he (to all mens admiration) became whole and sound, and was as lusty as a man but of twenty yeeres. He liued eighteene yeeres after: during which space, bee came enery day thankfully to the said Church, to acknowledge the miracle.

At Corduba in Spain? A Palsie, and yet fourescore and eighteen yeers: I am glad it is so farre off: I hope they will haue me excused, for trauelling so farre to enquire the truth. And yet, in another respect, I should wish to liue in that aire, where Masses grow so medicinall, that they prolong a mans life, til' hee and all his friends bee weary of him: like the Isles of *Arren* in *Ireland*, which will not let the candle of our life bee blowne out, though it be in the snuffe: whereof a blundering Frier wrote, *Vbi tam diu viuunt homines, ita quod habeant tadium de suo vivere.*

The afore-said Author reporteth of another prisoner supposed also to be dead, whose brother (being an Abbot) saying Masse for him: his bands fell alwaies, and could not restraine him, whereat his enemies at length wearied, gaue him liberty to redeeme himselfe.

R.L.P. in lib.
pradist. fol. 37.

Sed quorsum haec? Why doe they take such paines, and imploy their braines vpon these Inuentions? Namely, to hook-in the people, and bring greist to their *Mil*, that their *Masses* may go readily away for ready money.

The

The second seruice, beeing two dishes, dressed by the slippery equiuocating Master-Cook, Father Parsons: or rather, he himselfe is serued in for a suttelty, to feed the eyes, and not the taste of the beleeuing guests.

THese former Inuentions are but slight work, posted ouer by some Prentice of the coyning trade. Behold heere following a more worthy Master-piece, wherein a chiefe Architect, & a more nimble Interpreter of the Puppets, is brought-in for an Actor.

Some haue said, that this Tale is of my making. But, I say, it is as true that I finde it in the book, as it is false, that the tale is true. Let them look to it, that feed their flocks with such foisting, fizling, foppish lyes.

A Gentle-woman of England, in one of the yeeres of Iubile, trauelled to Rome: where beeing arriued, shee repaired to Father Parsons, who was her confessor: and he administering vnto her the blessed Sacrament (which, in the forme of a little Wafer, bee put into her mouth) obserued she was long chewing, and could not swallow the same: whereupon hee asked her, whether she knew what it was shee receiued? Shee answered, Yes, a Wafer. At which answer of hers, Father Parsons beeing much offended, he thrust his finger into her mouth, and thence drew out a piece of red flesh, which after was nailed vp against a post in a Vesperry or primate Chappell within our Lady Church: and though this were done about some twenty yeeres since or more, yet doth that piece of flesh there remaine to bee seene, very fresh and red as euer it was. Wisnes I. Marques, Iesuite, in a book of his written

written of late, and intituled, *The Examination of the new Religion*, page 128.

Yea, heere is a knocking and long-lasting lie, worthy to be nailed vpon a post or pillory, like the eare of a Rogue or a rayling *Moore*.

Father *Parsons* was but a slender fuggler, that could not, without putting his finger into her mouth, suborne red for white. I doubt, that hee that inuented this Tale, had sometimes been at the shop of *Cowbuck the Smith* (held by some to bee the putatiue Father of *Parsons*) and there had scene the bottome hoofe of a horse-foot nailed against the Posts (which vse to be the triumphant Trophies of *Barriers*) and therfore thought hee should meet with some that would belecue, a piece of raw flesh could be as solid & lasting. But I doe not read, that this woman was euer posselt with that beliefe, as to adore the fore-said post, with the forged Appendix: and I am glad to finde, euen in the weaker sex, more truth, in calling a *Spade, a Spade*, then plain dealing in her Master, that would mock her and others by a trick of *Legerdemaine*: and therfore the Tale-maker was heere defectiue. For, to shew the acception and effect of this Miracle, he should haue added, that the woman, yea and some wise men too, adored not onely the *flesh*, but euen the *naile* with which it was crucified, or rather *postified*. This my new-coyned word fits their new-found Fable. Put in good sadnes, doe they mean to set this tale on

This *Moore* lately lost his eares in *Cheapside*, for blasphemous & atheisticall rayling against the reformed Religion.

Vah carnem postifixam!

the Catholicke stall for passable ware; in the pedlery Popish puppet Fayre, or rather in the shuffling shambles of Transubstantiation? If this red patch were not the *flask of Christ*, the Tale-maker commeth short of his intention, and so leeseeth his market. If it was the flesh of Christ, how durst they *recreuicise* it againe, by nailing it vp, and making it *pendere in ligno*? What *lew* could haue done more despight to the Lord of life? Verily, this Cobbler forgot his Lingell: For hee should, like a workman of the Gentlecraft, haue clapt on one patch more, and added; that this newe-found gobbet of metamorphosed flesh, was kept vp in a shaine of gold, or lockt vp in some box of Cristall. But what a *Post-head* was hee, that would set it vpon a *post*, to indure all weathers? For which contempt (*me Indice*) hee deserues to bee had into the *Inquisition*, or to haue his care entayled to a perpetuity of possesing that naile and post.

To Marks in
lib. pradi. page
130.

A Letter was sent vnto Father Parsons at Rome, signifying vnto him, that a kinsmans house of his heer in England had been, for the space of forty yeers together, molested by Dinels; but, by one Sacrifice or Masse offered by Father Parsons, it was deliuered: and his kinred who lined there, hauing been all their life-time before, zealous Protestants, haue all of them since become Catholicks.

I belecue, many houses in England, within
these

these forty yeeers, especially those that pertained to the friends and wel-wishers of *Parsons* and his fellowes, haue been much haunted with sprites, not of the kinde of *Fairies*, but of those of whom ingenuous *Chaucer* speaks; that where the *Limiter Exorcising priest* went vp and downe within his station, there were no diuels nor Hobgoblins to molest, especially the weaker sex in the night-time: the reason he giues is demonstratiue: for,

Chaucer.

*In euery Grove, and vnder euery Tree,
There is no other Incubus but hee.*

But this difference I obserue between the ancient Priests of a coorse thread, and these refined Seraphicall Masters of the Iesuiticall Loom: they droue away Spirits only by their presence: but these can dart out a *Masse* from ouer Sea, some thousand miles off, and with it blowe away all the Diuels that dance in such or such an enchanted Castle in *England*; whereupon, all the Protestants that dwell within kenning, must needs turne *Romanists*: *Teste me ipso*, quoth the Diuell.

The third service, being a single dainty dish, long kept cold, and farr-fetcht. The sauce must supply for a companion to it.

LEO Tuscus, a Confessor, Martyr, and Pope, vpon a certain time was tempted by a woman, who would needs kisse him: but the holy man by no means consented to such immodesty: yet, with much struggling shee kissed his hand, whether he would or no. Whereupon, he commanded it to bee cut off, because no corrupt flesh should remain about him. Which when the people perceived, they earnestly intercessed our Lady for him, and she most mercifully restored it again: and then she said Masse as before, and acknowledged our Lady his Saviour.

Our Lady his Saviour? O blind Bayardly presumption! The blessed Virgin acknowledged her sonne, the Sonne of God, to bee not onely our, but euen her p^{er}sonal Saviour. But these audacious Cobblers of lyes dare mend *Magnificat*, yea, and outface the Scripture, in setting vp the Mother for a new Saviour.

But, O austerity and rigour! Did a Pope, vpon so petty a cause, act the valorous *Matius Scandola*, and destroy his owne hand? Surely, if our sacrificing Priests and Iesuites should execute so seuerer a Law vpon themselves, the King would haue in this Citty many Subiects not onely inwardly

In lib. instit. The
lives of the
Martyrs, trans-
by Kinsman.

inwardly lame in their obedience, but also outwardly lame in their limbs. I know two Priests in London, who are very vnable at this time to doo the King any seruice in the warres; for which, they haue a necessary excuse, though not legall, hauing imployed themselues in other *hot wars* already: so that now they are fitter for an *Hospital*, than the *Camp*. And yet when the time of their *Lying-in* is expired, they will creep out of the shell again, and looke as bold as their brethren, laying it on with *Masses*, holy *Masses*, which would bee vterly polluted, if executed by any Presbyter guilty of Matrimony. Yet (mee thinks) they should vse very fauourably their iudicall power in *Confession*, who themselues haue had so much need of *Indulgence*. To say nothing of a *Catholique Maid*, supposed to haue been, with others, oppressed in the ruine at the *Black-Friers*, whose office hath been to carry bands and shirts vnto the *Priests* chambers: but, whatsoeuer her ill luck hath been, she hath met with some infectious blasting vapours, which now sequester her from all company: being posted off by her *Ghostly Fathers*, vnto the Physicians.

But to leaue these noisome corners, and to returne to the more pleasing path of our old wonder-working Tales: He had need be a good Chirurgeon, who could cement a broken piece, especially a hand wholly cut off. But this is like vnto the Tale of Saint *Dominick*, whose legs cut off at the knees, by praying vnto our Lady, they were, with-

F Hi.
F.Me.

Read, concerning S. Dominick, a Book written by I. Heigbam, inrit. The life of S. Karbarine of Siena.

out the help of any Artift, grafted on again; or like that of Saint *Demis*, who, for a mile or two, carried his head in his hand; or not vnlike the Story of Saint *Winifred*: of whom they report, *Her head, once cut off, sprung and grew on againe*; but lopt off a second time, where it fell, there arose a fine siluer stream, or a pleasant Fountain of running water, which at this day (as they vaunt) cureth the Diseased: and the drops of bloud which Saint *Winifred* there lost, are yet to be seen. The place of this *beheading*, and where the *miracle* is more extant, is at *Holwel* in *Wales*, not many miles off the City of *Chester*: whither once euery yeer, about *Mid-summer*, many superstitious *Papists* of *Lancashire*, *Staffordshire*, and other more remote Countries, go in *pilgrimage*, especially those of the feminine and softer sex, who keep there their *Rendevoux*, meeting with diuers Priests their acquaintance; who make it their chief Synod or Conuention for Consultation, and promoting the *Catholique Cause*, as they call it; yea, and account it their chiefest *barneft* for commodity and profit, in regard of the crop they then reap by *Absolutions* and *Indulgences*. Let mee adde, that they were so bold, about *Mid-summer* the last yeere, 1623, that they intruded themselues diuers times into the Church or publick *Chappell* of *Holwel*, and there said *Mass*e without contradiction. It is not vnlike they will easily presume to the same liberty heer in *England*, which they haue vsed of late in *Ireland*; where they disturbed the Minister at a

The bold attempts of the
Papists in
Ireland.

Funerall.

Funerall, erected one or two Frieries, with open profession, in their Monasticall habits, and haue intruded *secular Bishops*, to supplant the Church-gouernment there in force: as we see in like manner *old M. Bishop*, sometimes Prisoner in the *Gatehouse*, now perking vp and flanting with the vain, aeriall, fantastick bubble of an *Episcopall Title*, far-fetcht, and yet lightly giuen, hath rambled vp and down *Staffordshire, Buckinghamshire*, and other places, vnder the name of the *Bishop of Chalcedon*; catching the ignorant, vulgar, and deuoted *Romanists*, with the pomp of his pontificall Attire, and that empty name of a *Bishoprick*: whereunto he hath as much right as he hath Lands there.

The Bishop of
Chalcedon.

I commend the thriftinesse of the *Popes Holinessse*, in erecting *Bishopricks* with such small cost. The *Title* stands him in nothing but a piece of parchment, with a Bosse of *Lead*, signed *sub annulo Piscatoris*. As for *iurisdiction* and *reuenues*, there needs nothing, but to send into *England* this new *Puppet* of his owne making. The *honest, liberrall, Pope-holy, Lay-Catholiques* of *England*, many of them, especially the more ignorant, and therefore dotingly deuout, are so mad of these trumperies, and so sick of their money, that his *Benedictions, Beads, Rings, Reliques, Agnus Dei*, and the like, will be good merchandize, better (perhaps) than *Virginian Tobacco*, and feeding as much as that fume. *Physicians* say, and experience shews, that, for a *Consumption*, *Asses milk* is not the worst Cure: and sure, to feed a-fresh the declining and starving

staruing fopperies of Popery in this Land, what better nourishment, than those no small summes which are daily squeezed from many simple burden-bearing *Animals*, whose radicall moisture of their purses is daily exhausted by the *Horse-leeches of Rome*?

The name of *Rome* is able to these weak and bleared eyes, to imbellish any thing, to gild-over and make acceptable any Pils, though being nothing else but sheeps trittles. A bundle of *Beads* worth three-pence, if sanctified from *Rome*, shall strain out of Catholick purses so many pounds. The *Preaching*, the *Liturgie of the Church of England*, is but dry meat, and hath no foison in it, because it is not basted by the cookery of the *Popes Courts*. The *catechizing of children* heer is vnfruitfull, because not performed by the sublimated pedanticall Instructors, the *Iesuites*; such reuerend Fathers as *Ledesme, Fause, Davies, Cox, Cortin*. The *confirmation of our children* by our *English Bishops*, though done in decent form, and with convenient praier, yet (forsooth) hath no sacred influence, because our *Bishops* haue no *Crozier staffe*, no *Holy-water*, no *Vnctions*, no *Chrisme*, no *binding of foreheads for seuen daies*, no *deligate Authoritie à DOMINO DEO NOSTRO PAPA*. But, if an *Eutopian, Chalcedonian, New-nothing, Pusse-passe Titulado* come with faculties in his budget from *Rome*, where hee was miraculously created *ex nihilo*, then what gadding, what gazing, what prostration, to receiue but one drop of that sacred

sacred deaw ! The least flash of light from the snuffe of a *Roman Lamp*, out-shines and eclipseth all the twinkling petty sparks of the Church of *England*. Strange it is, that any of our Nation should so basely degenerate, as to captivate their wits, wils and spirits, to such a foraine *Idoll Gull*, composed of palpable fiction and fascination ; whose enchanted Chalice of heathenish Drugs and *Lamian* superstition, hath the power of *Circes & Medeas* cup, to metamorphize men into Bayards and Asses. The silly, doting *Indian Nation* fall down and perform divine adoration to a *rag of red cloib*. The fond & brainesick Papists of our Nation doo little lesse, when they adore the very *Cope* and *Vestments* (belonging to Bishops and inferior Priests) where they lie alone, falling down to them, and *kissing them*.

But to view their new-intruding *Hierarchy* a little neerer : Me thinks, the *Ministers of the Province of Canterbury*, now meeting in *Convocation*, are very forgetfull, in suffering themselves to be destitute of a worthy member, the new-stampt *Arch-deacon of London*, *M. Collington* ; who, by the experience he hath had in *exercising Jurisdiction* ouer his fellow *Priests*, as also in *convening the Laicks*, is able, if hee were called by authority to the *Synod*, to giue very good aduice for *reformation*, or *deformation of the Church of England*, and laying it vnder the *Popes sacred foot*. The like defect also is in the *Province of York*, by the absence of the *Arch-deacon of Lancaster*, *M Clifton*. No doubt, these two

Damianus à
Goes, *de mor.*
Gen. l. 1.

The new
Arch-deacons
of London and
Lancaster,

new Chips, clouen out of the old Block of *Rome*, are the onely sound Timber to build vp our Church, or rather to make *worme-woodden Images*, for besotted *Laicks* to adore. I now hasten to acquaint you with another of their tales, and it is a crafty one.

*Another seruice or course of diuers strag-
gling dishes.*

Thomas Lee,
in Tract. de In-
uocat. et ador. at.
San. For. Cap. 14.
page 111.

A Poore old man in Rome, lost his upper garment: and being unable to buy another, he came to the shrines of the twenty Martyrs, and prayed aloud to them to help him to rayments. At his departure, hee met with one at the very church dore, a Priest, who deliuered vnto him from the Pope a purse, that had in it to the value of some twenty pound in silver. The poore man amazed, and not knowing what he meant, hauing neuer before in all his life-time had the carriage of so much money; the Priest sold him, Our holy Father the Pope commanded me to deliuer it to the next man I met going into the Church dore who shall haue need of it. & bid him still pray to the Martyrs. The poore man returned ioyfully to his home, and euer after visited the place once a day.

R. sum. et uolunt.
amici?

I see no reason why this should come into the Legend of strange narrations, for that the Popes ears might easily be so long, by the Priests information, without any inspiration from heauen, as
to

to take notice of the poor mans desire, who (be-like) was not so cold for want of his coat, as hee was warm with zeal, to cry aloud for a new. But this by the way. I learn the Popes price of Martyrs, namely, that they are worth pounds apiece. Well might the Pope haue rated them at a higher value, when as he yeerely, nay, daily getteth farre more in their names, by bartering their pretended Supererogations of Martyrs and Saints.

In the yeere of our Lord 1612. one Lucia, an Italian Virgin, came to a Towne called Multrauia, in Bohemia, where is taught the Waldensian doctrine, first preached to them by one Iohn Hus, and by him generally receined, wherby the traditions of the Romane Church are at this day there utterly neglected. This Virgin understanding of diners their strange opinions, that they denied Purgatory, Prayer for the dead, Benedictions, and hallowings of Water, the observing of Fasting daies, and the like; shee spake somewhat disgracefully of their Religion: wherenpon shee was adimaged and appointed by the Magistrate, to bee burned in a field neere vnto the Towne where shee then remained. But the maid not willing to be led by them vnto the place of Execution, they began to tie ropes about her, and so to force her along: but shee often crossing herselfe, and innocating the blessed Virgin, Mother of God, could not bee remooued by the strength of ropes, or Oxen, or any power they used. At length shee vanished from them, and by a Miracle was brought vnto a Nunnery, about an hundred miles

*Richard Stan-
niburst, in the
Preface of his
Book, intituled,
The Principles of
Catholique Reli-
gion.*

off that place; where, to this day shee liueth, to praise God for her deliuerance.

Hee that made this tale, had a *Chimara* in his braine.

Desinet in piscem mulier formosa superne.

Hee had heard of an old Fable of the *Gentiles*, of the Image of *Cybele*, that was to bee brought into the City of *Rome*, but by no means would it stirre, though drawne with ropes, till there came a *Vestall Virgin*, that with her girdle drew it after her. This botcher patcheth such a one together, and fittens, that in stead of an im-mouceable Image drawne by a *Virgin*, here is a *Virgin* that could not be drawne like the Image. And so hee got a piece of bread and cheese, and came away.

Seannihurst,
vs/ up.

A tale to some such purpose, is repeated of one *Clarence* a sacred *Virgin*, by the said Author; the one as well to bee beleued, as the other: yet of both I say to the Relator,

*Cui tua non odium, vel cui portenta cachinnum
Non moueant posthac, is mihi prodigium est.*

F. Baker in his
Watch word,
page 20.

One *George Sephocard*, a *Scottish Protestant*, happened to trauaile into *France*, with a Brother of his: where seeing them one day goe in *Procession*, this *George* scoffed at them, but accordingly he was rewarded: for presently he fell to a pitifull screeching, and so died. The night after his death, *Iohn Sephocard* his brother, and companion into that Countrey, had a pitifull

*pitifull Vision. He thought hee saw a thousand Devils
in hideous and ugly shapes tormenting his dead Brother.
But hee, having had a faire warning thereby, changed
his former Religion and course of life, and became Ca-
tholick.*

Heere is a Proceſſion of lies, one after an-
other, *ordine longo*. But yet; that a man should
smile at their *Proceſſion*, is not strange; nor that
he should *die*, no manuell; nor that another should
dream, no great wonder: but they had best take
heed, how they apply these narrations of vnex-
pected deaths, lest the *Story of Black-Friers* bee af-
well inuerted vpon them.

Oswald Mülser, in the County of Tyroll, neere
Oënipont, would not bee contented but with a Priestly
Host: hee receined it no sooner into his mouth, but hee
beganne to sink into the ground, which swallowed him
aline.

This is a meere fiction, intended for the mag-
nifying of the *Priest-hood*: it is the steame of their
impious policy, *ad terrorem incutiendum, et fucum
faciendum populo*; to gull, terrifie, and amaze the
simple ighorant people, and for bringing them
into admiration of their Priest-hood, the sanctity
of their attire, and the diuine potencie of their
sacrifice; by this means to inchant and bewitch
their innocent simple soules, and so to offer them
vp for a prey to their great Idol at Rome. Surely

First-Simon in
Iustification
and Exposition
of the sa-
crifice of the
Masse, page
100.

our Saviour Christ are of the same he gave to his Disciples: but our sublimated Priests will haue finer bread then is made of wheat. I maruell none of our people in England sink into the ground, for daring to eat of the same bread with the Minister.

Francis Xavier, *Apostle of the East-Indies*, and Iesuite, as often as hee extraordinarily tranelled in the Indies, so often did a Crucifix in Spaine, in his parents house, sweat. At length, when the B. Bauiere dyed, the afore-said Crucifix, during a yeere after, did every Friday sweat blood.

Hon. Fitz. Simon
in Lib. prae-
dict. page 123.

He had read, belike, the verse of the Poet:

In templis sudant ebur, pecudesque loquuntur

Infandum.

• Or it may very well saue of some Ignatian fraud, as Anno 36 of Henry the Eighth, a Priest did pronounce at Pauls Crosse, and there confessed in publick, that he himselfe saying Masse, pricked his finger, and bebloudied the Corporas with the Altar-clothes, purposing to make the people beleeue, that the Host had bled miraculously.

Serius in vita S.
Godefridi. l. 3
c. 12.

One Epachius a Priest, on Christmas Eue, being at Mattens, resorted often to his owne house to drink, euē after midnight: whereby he was made incapable to receiue the blessed Sacrament on Christmas day, as hauiing in the beginning thereof, at midnight, broken the Fast. The chiefe of the Towne being allied to him, not know-

ing of such his intemperance, desired him to sing Masse. He, as he was presumptuous, undertook to celebrate: But as he received the heavenly Host, suddenly he beganne to me like a horse, to tumble and wallow on the ground, to fame at the mouth, and so deliver up the blessed Sacrament, which he was not able to swallow: upon the disgorging of which, it was seeme to be carried away visibly in the aire. The Priest being in this plight, he was by his kindred borne out of the Church, remaining subject to the falling sicknesse all his life.

It seemes to me no more strange now to heare of a drunken Priest of the Iesuiticall fraternity, then when I read *Petrus Cluniacensis* *Abbas* his book: in which hee reports, of some forty and odde *Benedictian Monks*, and *Dominican Eriers*, that were most famous and notorious *Lechers*: and *Bredenbachius* hath a Catalogue of others, who were Coniurers.

Lib. 2. c. 2.

Seuerall Miracles haue beene done in England and else-where, saith *F. Richard Conway* the Iesuit, by the honouring of *Saints Reliques*; which Protestants (saith he) will not heed.

One *M. Anderton*, a *Lancashire Gentleman*, was cured of the Stone by the Relicks he had of *S. Campian* the blessed Saint: and being afterwards of another disease, laid out so far dead (ut ei iam pollices ligaretur) that his thumbs were bound, by the help of the said *Mary*, his flesh being laid on his body, he was raised to life.

Rich Conway
in Apol. pag.
281.

What

This is like
vnto diuers
the blasphemous
Fables,
which you shal
finde in the
Reuelations of
Saint Bridget,
lb. 4. or like
that of *Vegas*
the Frier, in
comments. in
cap. 6. Apoc.
Aug. de vera
relig.
Gregor. hom.
29. in Euang.
Paul. Bombin.
in vit. Mari.
Campian.

What prodigies are these? What horrible impieties? Are they not *Anichristi* & *Pseudo-christi*, that breathe out these damnable forgeries? that shame not to affirm, that the bones of a *Traitor* can raise a dead man, as did *Elizens* his bones; or that the flesh of *Campian* could performe that which was so much admired in our Sauour himself, when he was amongst vs in the flesh? How can they but blush at these things? When Father *Campian* came an *Apostle into England*, there was an *Earthquake* (say they): and so there might well be. Nay the great Bell of *Westminster* toll'd of it self. But that I think is a lowd-ringing lye. When Father *Campian* was arraign'd, Iudge *Aloph* his finger burst out a bleeding through his glove, *Thames* overflowed, and diuers other obseruations haue our imposturizing Renegadoes. But those sailelesse gulleries are no whit answerable to this their villainous and prophane fiction. If M. *Anderson* were thus strangely raised, it is maruell his friends in *Lancashire* speak not of it, with many of whom I conuersed, and am sure (had it bin true) would haue retic'd this tale in their discourse. Againe, if *Reliques* be thus powerfull, I wonder they had not tryed, & brought some of them for the reuiving of their *Priests*, or any other of them that were killed at the *Black-Friers*: or why made they not vse of some of them, for the curing of *Lady Black-stones*, and such as were, by the mischance at the *Black-Friers*, sore wounded?

Campians Saint-ship (sure) came but from *Tiburn*.

And

And yet what admirable vertue doe our Papists conceiue to bee in the poore Reliques of *Story, Felton, Sommers, Arden, Parry, Lopez, Garnet, Campian*, and the rest of that *Saint-traitorly* Cruet. The very paring of their nailes doth help to doo miracles. Their pictures are so sanctified, that they are hung ouer the Altars. And I much maruell, there were neuer strange wonders performed by the wood of the Tree at *Tiburn*; considering, it hath beene blessed by some of their sacred bodies, and bedewed with their last spritfull breath. But did you neuer heare of *Campians girdle* that hee wore? Then reade one *Edmunds* his book of miracles, and that will tell you strange newes: *Hierosolyma (inquit) bene nouit, ad quem pertinnit: Tiburnus non ignorat, qui locus erat ubi Pater ipse Campianus martyrio coronatus erat: Ierusalem (quoth hee) knowes the girdle: for, it girded about the Sepulchre of our Sauour: Tiburne knowes it, the place where Father Campian receiued his crowne of martyrdom: yea, saith he further, and the Diuels know it, who detest all such manner of geere, and whom it hath vexed so fore, that it hath put them to extreme torments. This Girdle cured Lepers, the blinde, the dumb, all mannes of diseases. If the Girdle that imbraced his apparell, could doo such miracles, what then should I think of the Rope that imbraced Father Campian's holy bare neck? yet I heare of no wonders done by that. The besotted Egyptians, that kissed, with earnest deuotion, the Asse*

Campians girdle.

Psal.

upon which the *Idoll* sits late; and the lymphaticall *Priests* of *Baal*, that lanced their owne flesh before an *Idoll* of wood, had as much religion, and I think more wit than our moderne *Relique-sauers* haue. God hath giuen them ouer to the *spirit of illusion*, to beleue vnfauiory lies. *Hee that sits in the heauens, laughs them to scorne.* Almighty God, with his *Angels* and *Saints*, will haue them in derision.

A liquid dish, with more sauce then meat.

Conway in
apoc. page 290

A *Virgin, a kinswoman of mine, saith Conway an English Priest was freed from the Diuell, by anointing herselfe with oyle, into which another Priest that prayed for her, had mingled his Teares.*

I think, of late daies our *Romish Priests* haue wept too little, and laught too much: and that is the reason, we are pestered with more fiends, than friends. But when the *Vacation* is past, and *Legall Terme* come in, we shall, I hope, haue fewer of them come ouer. This Couey of night-birds may shrowd themselves warme vnder the gentle wings of their *holy Father at Rome*. I am sure, as yet they play the *Bats & Moles* with some of our Countrey-men; either trenching themselves in the Mines of their Labyrinths at home, or masking in their gold & siluer abroad, in the fashion of *Rake-hels* and *Ruffians*. If, about *Bloomebury*
or

or *Holborne*, thou meet a good smug Fellow in a gold-laced suit, a cloke lined thorow with velvet, one that hath good store of coin in his purse, Rings on his fingers, a Watch in his pocket, which hee will valew at aboute twentie pounds, a very broad-laced Band, a Stiletto by his side, a man at his heeles, willing (vpon small acquaintance) to intrude into thy company, and still desiring further to insinuate with thee; then take heed of a Iesuite, of the prouder sort of Priests. This man hath vowed *poverty*. Feare not to trust him with thy wife: hee hath vowed also *chastity*.

Many of the secular Priests and Fryers go as gallant as these, but the Iesuite hath a superlatiue cognisance whereby they know one another, and that is, as I obserued for this time, a gold Hat-band studded with letters or Characters. Perhaps at another tyme they haue another mark, according to their watch-word giuen among them.

CHAP. VI.

*Of prophane impostures vsed by exorcising
priests in England in the tyme of
Queene ELIZABETH.*

DOth any man doubt whether Priests reares
are so precious and powerfull, as to wash
away and drowne diuels? Dóth any miscreant

How to kenne
or smell a
Priest.

One of them
had such a
Watch, which
he prized
higher in my
hearing.

A Declaration
of egregious
Popish Impo-
stures, to with-
draw the harts
of his Maie-
ties Subiects
from their al-
leageance, and
from the truth
of Christian
Religion, *vid.*
c. 14, 15, 16, 18
& 20.

I think they
do so with this
Book of mine:
for, the first
three impres-
sions, con-
sisting of 4500
are vanished in
a Month or
little more,
and now I
sweat vnder
the Presse a-
gain.

Heretique derogate from this antidote? Let him knowe, that there is admirable power in a Priests *breath*, his *gloues*, his *hose*, his *girdle*, his *shirts*, to scorch the Diuell; in his *Albe*, his *Amice*, his *Maniple*, and his *Stole*, to whip and plague the Diuell. Or hath none read of the dreadfull power of *Holy-water*, *hallowed Candies*, *Frankincense*, *Brimstone*, the *Book of Exorcismes*, and the *holy potion*, to scald, broile, and to fize the Diuell? of the dreadfull power of the *Crosse*, and *Sacrament* of the *Altar*, to torment the Diuell, and to make him roare? If any think these strange, I referre him to a Book written by D. *Harsenet*, now *Bishop of Norwich*, the Title whereof I haue set in the *Margent*: and you shall finde, that one *Father Edmunds*, alias *Weston*, *F. Dibdale*, *F. Thomson*, *F. Stemp*, *F. Tyrrell*, *F. Dryland*, *F. Tulice*, *F. Sherwood*, *F. Winkefield*, *F. Mud*, *F. Dakins*, and *F. Ballard*, *Priests* and *Iesuites*, haue stoutly and strongly confirmed all this long since. If the Book cannot easily be gotten, I wish it might be imprinted again, for that the Priests cogging collusion, vnder pretence of exorcising, is there fully discovered: and I haue heard, that the most of these Books which were formerly printed, were bought vp by Papists, who (no question) took so much delight in reading them, that they burned as many as they could possibly get of them. But, to acquaint you with the strange power of a *Catholique Priests breath*: *Pliny*, in his *Naturall Story*, telles vs of a certaine people, that doo anhe-

littu

lunoris enecare homines, kill men with the breath that comes from their mouthes. And *Leno* in the Comedy is noted to be of so strong a breath, that hee had almost blowne downe the young Gallant that stood in his way : but the Poets tell vs, that *Auernus* or *hel* hath a more deadly breathing than all; so as if a Bird doo by chance flee over the *Stygian Floud*, shee is quelled with the smell, and fells down stark dead. Now, the company of Priests, for potency of *breath*, doo put downe *Leno*, *Hell*, the *Diuell* and all : for, the *Diuell*, who can well enough indure the lothsome odors and euaporations of *Hell*, is not able to endure the vapour issuing from the mouth of a Priest, but had rather go to *Hell*, than abide his smell. And hence it is (I think), that, in their *baptizing of children*, the *priest breathes* and *spets* into the *mouth* of the *child* : which (no doubt) is very so-ueraigne, especially if the *priests lungs* bee but a little vlceraed or pockified. One *William Trayford*, and *Sarah Williams* (as you shall reade in *Bishop Harsenet's Book*, page 71.) beeing possessed, *Trayfords Diuell rebounded at the dint of the priests breath*, and was glad to get him out at *Trayfords right eare*, like a mouse, rather than he would come out iump against the *priests mouth*. *Sarah Williams lay past all sense in a trance*, beeing utterly bereaued of all her senses at once: the priest no sooner came neere her, but shee discerned him by the smell. Was not this a stinky rank smell? Yea: but this is but a flea-biting to the *priests glones*, his *hose*, his *girdle*, his *shirts*,

Mengus the Canonist giueth vs a rule, that if the Diuell be stubborn, and will not obey the formidable exorcisme of the Priest, then that the Priest shall as *uison quamproxime ad energumenum adiuuere.*

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which had in them a dreadfull power to burne out a Diuell, nay, all the Diuels in the parties aforesaid possessed. Which diuels, because the priests knew so well their names, shall not heer go vncited : *Lustie Dick, Killico, Hob, Corner-cap, Pusfe, Parre, Frateretto, Fliberdigibbet, Haberdicut, Cocobatto, Maho, Kellicocam, Wilkin, Smolkin, lusty iolly Ienkin, Portericho, Pudding of Thame, Pour-dien, Boniour, Motubizanto, Nar, Bernon, Delicate.* The chief

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of these Diuels, when one of the priests gloues was but put vpon the possessed's hands, durst not abide, but was scared, and went straight away. One of the great Diuels was slipt ere hee was aware, into *Sarah Williams* legge : where finding himselfe caught within the priests hose, which she had on, he plunges and tumbles like a *Salmon* taken in a Net, and cries, *Harra ho : out alas ! pull off. pull off : ease the poore Diuell of his pain* (oh, a goodly ginne to catch a Woodcock withall). O but let me tell

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you of another trick, though not so cleanly as I could wish. One *Fid* (Landresse to the Diuels incarnate) was washing a Buck of foule clothes : amongst which, was one of the *Priests-Exorcists shirts*. The Diuell comes sneaking behinde her, trips vp her heeles, and pitcheth her on her hip. And wor you why the Diuell played her this vnmanly trick ? Because shee was washing-out a foule shirt of one of the Priests, which afterward serued to whip the Diuell out of one of the possessed. There are yet other *Anti damoniacks* of speciall account, which, in the Diuell-hunting sport.

sport, are in stead of little Beagles to fill vp the Cry. And they are the *Amice*, the *Albe*, and the holy *stole*; very Scorpions and whips indeed: and therefore beware, Diuell, F. Edmunds no sooner layd the *Amice* vpon *Sarah Williams* face, but a spirit puffed at it, and could not endure to let it alone. The sacred *Stole* was but wound about anothers neck that was *possessed*, and it so pent and begirt the Diuell, that he stared, fumed and fomed, as he had been stark mad, and, in the end, was squeezed out with pure violence, as water out of a Squirt. An heroicall combate was performed between *Maho*, one of the Diuels, and the Priest, during seuen houres long. *Maho* the Diuell stood vpon his guard, would not come in. He was summoned by the Priest, first, with *salve Regina* and *Aue Maria*; then with *Mengus* club, with his whip, with *Holy-water*. *Maho* stood out, till the priest prepared himself to afflict him with the *Maniple*: and then he came in, and yeelded to parley or dialogue with the Priest in a milde and temperate voice. See the puissance of the Catholique Romish Church, whose filliest rag hath power to change the Diuels roaring note, and to cause him to speak in a milde moderate key! *Latet anguis in herbâ*: a man would little suspect, when he meets with the *Amice*, the *Stole*, and the *Maniple*, wound vp in a little Casket, that there were such black hel-metall within them, to excoriate and lancinate a Diuell.

But I conclude: *Nisi manijs, tricis & puppis vsa esset*

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All these tricks and many more were acted at Denham in Buckinghamshire, about the year 1490.

esset Roma panasiam diu dedisset : If it were not for puppets, apes-faces, and gawds, with which Rome allures, masks, and disguises the poore silly people, shee had long since sung the dolefull Song mentioned in holy Writ ; *Desolatione magna desolata est, & turpitude eius gentibus reuelata* ; that is, *shee had been cleane desolate, and her turpitude had been opened to the eyes of all the world.* As for all the tricks and iuggling shifts (so often discovered) which the Priests, these Exorcists, doo vse ; the Exorcist driving the diuell within the lists of the possessed body (with Come aloft, *Jack-an-apes*) from one part to another ; to what end doo all these their dealings tend, but to this proiect, that the standers-by may be perswaded of some point of Popery, or of the Priests power over the diuels ?

If any Christian in these daies hath been truly and really possessed by the Diuell, and if the Romish Priest haue truly such a scourging power to whip out Diuels, why vse they it not effectually when most need is ? For example : There was one M. Blewet, a man of great reuenues, and one M. Powell, a man no lesse famous, both of which either were or seemed to bee indiuelled. How often had they beene Exorcized in this Kingdom, by Francis Kemp, by Philip Woodward, by F. Edmunds, by F. Campian, by F. Sherwin, by F. Hil, by F. Walpoole, and diuers others, but especially, F. Collingson, and F. Warmington, who often promised, they would make the Diuell speake in M. Blewet, and M. Powell ?

well ? But as those two had many sweating combates heere in *England*, so had they tormentings at *Loretto, Sichem, Lile, Louain, Doway*, & elsewhere beyond the *seas*; and all the consolation which they found, was to returne worse, and farther from hope of deliuerance, then when they went. The Popish *santfuaries* rather added strength to the diuels. And yet our Popish *Thrasomical Priest*s will brag & boast, that they can tosse a diuell like a *Tennis-ball*, or a *Dog in a blanket*; whereat they are very nimble, especially in a possessed woman, in whose body they can canuas a diuell by contraction and certaine enchanting nips, making him ferret vp and downe, from tongue to toe, from toe back againe to finger. Oh the formidable magical power of sacred anointed hands; not onely infusing chastity, but also sanctity by their touch!

CHAP. VII.

Of later dog-tricks, and forgeries, by subornations, raptures, visions, &c.

I Could heere set foorth another Theatre of their *Exorcising* plots & attempts, to weet, their practising with *Grace Sowrebutts* of *Salmishurie*, in the County of *Lancaster*; whom one *Thomson, alias Southworth, a Priest*, caused to accuse *Jennet Bierly, Helen Bierly, and Jane Southworth*, (the one of them her Grand-mother) of *Witchcraft*, of the killing of the childe of *Thomas Walslman*, with a

This was done
about 14 years
ago.

The Exam-
inations were
put since in
print by *Thomas Potts*, Es-
quire,

The Boy of
Bilfen.

Naile in the Naail, the boyling, eating and oy-
ling, therby to trans-forme themselues into di-
uers shapes : all which, at the *Assises* holden at
Lancaster, prooued to be false; and the said *Grace*
Sowrebutts confessed, that shee was perswaded and
counsell'd to accuse the said parties of *Witchcraft*,
by *M. Thomson*, alias, *M. Christopher Southworth a*
Priest, who complotted this, to gaine to himselve
some credit by exorcizing, or vawitching her.
This confession of *Grace Sowrebutts*, with the Exa-
mination of others, who discovered the *Priests*
impious dealings, was taken before *William Leigh*,
Bachelor in Diuinity, and *Edward Chisnall*, Es-
quire, two of his Maiesties Iustices of peace in
that County. Sure, these juggling exorcismes
are but ordinary with *Priests* and *Iesuites* : but
such a malicious and bloudy proiect of suborna-
tion, must be a master-trick of some sublimed
spirit, fit to instruct a nouice *Assassine*, and to read
a Lecture in the *Iesuites* dark chamber of medi-
tation.

For the next vnmasking of our *Mirabilaries*, I
might adde the *Narration* of certaine *Priests*
practising with the *Boy of Bilfen*, Anno 1621.
whose name was *William Perry*, Sonne of *The*
Perry of Bilfen, in the County of *Stafford*. But be-
cause there hath beene so lately a true discovery
of the notorious Impostures of certain *Romish*
Priests, in their pretended Exorcisme or expuls-
ion of the diuell out of the said young Boy, I re-
ferre you to *M. Rich. Baddeley* his book vpon that
occa-

occasion written : and I intreat you to consider, whether they deserue not the reputation of the rarest Mountebanks of these times. *Quam falsa dicendo voluptatem ceperint, eandem vera legendo et audiendo amittant.*

About some seven yeeres since, two Catholique Maides, forsooth, the one called *Mary*, the other *Annye*, resorting to the Gate-house in *Westminster*, took such benefit by the Priests conuersation with them, beeing sometimes sequestred from all the world besides, that they were cast into extaticall raptures, and possessed, not with *Diuels*, as the vulgar sort of those that vndergoe the Priests hands, but with heauenly and glorious guests, pretended to enter into them, and inhabit them, to the great admiration of the stupid, gullified, Romanizing beholders; and to the no small renowne of the *Spirituall Fathers* then present; *F. Benet*, *F. Aston*, *F. Palmer*, *F. Hanz*. In very deed-law, they were sometimes possessed with the Virgin *Mary*, other-while with Saint *Michael* the Arch-Angell, Saint *John* the Baptist, *M. Molinex* the Martyr, and *M. Roberts* the Martyr, and diuers other aswell Masculine as Feminine Saints; and, in the name of these *Saints*, did giue blessings to such as were present. The substance of which narration hath beene, vpon the Examination of one of their *Exorcists*, confessed. Yet when this was blowne abroad, and began to breede scandall vnto the Catholick Cause, one of the Maydes gaue ouer her pretended guests, and

In praesat. lib. pradiit.

Two Maids
possessed with
the Virgin
Mary, *Michael*
the Arch-Angell, &c.

Two Tiburn-
martyrs.

One *Hans*, alias, *Hance*, possessed with the blessed Trinitie.

the other was secretly conveyed away, *rolls 200*

One of the forenamed Priests calling himselfe *Edward Hans*, alias, *Hance*, borne at *Lutterworth* in *Leicestershire*, had a trick beyond all his fellowes, and durst aspire so high, as to pretend himselfe to bee cast into a deepe admirable extasie, and to be corporally possessed (*horrescoreferens*) with the blessed Trinitie. Neither was hee more abominably knauish in this his *Impudency*, than some of his owne Coate were then backishly foolish in their credulity. For some of them, when hee acted this his *Trinitarian rapture*, came and kneeled to him, bringing *Oblations triplici numero*, to present vnto the Trinitie, inhabiting this Mounte-banke. Among which gifts presented by these *Loxels*, one was *Gold coine*, an Oblation neuer vnacceptable to those that pretend *creare Creatorem*. That it is no fiction in mee to relate this their fiction, may appeare by the Examination of the said *Hance* taken, *Iulij 5. 1616.* before the Lord Archbishop of *Canterbury*, the Lord Bishops of *London*, *Lincaine*, *Rocheſter*, *Lichfield*, the Deane of *Westminster*, and Sir *W. Bird*, Doctor of the Law: before whom hee denieth not such his *rapture and possession*. For being then demanded, whether hee euer tooke on him to bee possessed with the blessed Trinitie, saying of himselfe, *I G O D the Father, that made the World; I G O D the Son, that redeemed the World, I G O D the Holy Ghost, that sanctified the World, the glorious, blessed and undivided*

Verbatim, out of the Examination.

undivided Trinity, doe giue you my blessing, and doe command you to adore mee. And beeing further asked, whether some that were present did not adore him, and some other refused: hee answered, That once or twice when hee was about those actions, or in the Interim of them, hee was in a transe, and his soule did see very supernaturall and admirable ioyes: and then whether GOD Almighty or an Angell (hee will not meddle with it, but referreth it to GOD Almighty and his Church) spake in name of GOD and the blessed Trinity, and gaue a Blessing, and that himselfe at those times had no power in himselfe, but that the Organs of his body were vsed to a supernaturall purpose, and by a diuine or supernaturall cause: And as GOD did cause the Aire to speake, ingining downe the Law, saying, I AM THE LORD THY GOD; and did cause Balaams Ass to utter words: so hee might cause the Organs of this Examines body to speake as best pleased the will of his diuine Maiesty: and the truth of the whole action, hee doth referre to GOD Almighty and his Church. And hee doth say further for his part, that no humane person whatsoever living can use the Name of the blessed Trinity; saying, I the blessed Trinity blesse you, without sinne, vnlesse GOD Almighty do take the creature, and speake in him: and then it is Gods owne Word, and not the word of the party. But touching Adoration, there was no Commandment of it, to his remembrance: and if any did it, it was no more then due to the e-

This Hans
with his cog-
ging transe,
is so bold and
blasphemous,
as to allude
vnto Saint
Pauls rapture,
2 Cor. 12.3

ternall Trinity, who may bee adored in all places.

This imposture, though neuer so odious and blasphemous, yet flew abroad, and was by some fostered as a true Miracle. For confirmation whereof, report was added, that this holy Priest thus possessed by the *Trinity*, walking vp and downe the streets daily amongst the Hereticks, yet none of them had the power to apprehend or lay hands on him.

Apoc. 13. 6.

1. Tim. 4. 1, 2, 3.

*Coniugia sacer-
dotum sunt
adulteria.
Hosius Confess.
Petrie. c. 26. et
Harding cons.
Apolog. p. 2. c. 8.
et Coster. Enchir.
et de calib. c. 17.
prop. 9.
In vit. Sancti
Katharin. de
Sienna.*

It was foretold by Saint *John*, that their adulterous Mother should haue *her mouth full of blasphemies*; which, to her shame, wee doe now obserue. And according to that of the Apostle, *The Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giuing heed to seducing spirits, and doctrines of Devils, speaking lies in hypocrisie, hauing their consciences seared with an hot iron*: which beeing the property of false prophets, it is more then manifest, who are specified, especially if wee ponder those words of the Apostle, *Such should forbid Marriage, and command men to abstaine from meats, &c.*

To these two last blasphemies, it will not be amisse to adde what our *Papists* report of *Katharine of Sienna*. *She* (forsooth) and *Christ's Iesus*, by an admirable kinde of permutation, *did interchange their hearts*; so that *Christ* had the heart of *Katharine*; and *Katharine*, that of *Christ*. Oh you ignorant and desperately-superstitious *Pantificians*, who iustifie this Fable!

Obserue

Obserue you not? vnderstand you not, that this miraculous chaffering of hearts subuerteth a very Principle of Christian Religion (received also by your selues) which is, that *quod Christus semel assumpsit, nunquam dimisit*, what Christ did once assume (to weete, by Hypostaticall Union) he neuer left the same?

I cannot by the way omit a fantastickall relation of the *Papists*, which I read in *Baronius*, how the Virgin *Mary* visited *Fulbert* in his sickness, and gaue him her breasts to sucke, much comforting him thereby. I belecue, there escaped at that time some drops of Milke from *Fulbertus* his lips, hee hauing forgot to sucke, and doing it slubberingly and sloouely, and those driueling droppes are they, which are kept in a siluer Image of the *Virgin Mary*, in her Church at *Rhemes*, and are there worshipped.

There was of late, *viz. Anno 1621*. one imprisoned either in the *Gate-house* or *New-prison*, who called himselfe *Thomas Newson*: hee pretended, hee had a *Vision* by night, of the *Virgin Mary* appearing vnto him, and saying, *Newson, see that thou doe not take the Oath of Allegiance*. And being of this publicly examined at the Commission Table, and asked, How hee knew it to bee the *Virgin Mary* which appeared? hee answered, *I knew it was shee: for, shee appeared vnto mee in the forme of her Assumption*. Of what nature that idle Vision was, the Reader may finde in Master *Widdrington*,

*Quare Baron.
An. 1028. ff. 5.*

*Vide High
Commission
Records.*

drington, who handleth the same, and doth in part discouer the vanity thereof. A prettie drowzy, lowzy, lozeling Argument this was against taking the *Oath*, much like the motiues and proofes of the olde leaden Friers for worshipping of their Images, and contributing to their Cormorant *Corban*. And yet such mud-die Forgeries, and Dog-tricke Inuentions, are vouchsafed to bee boulstered our now-adayes by our Superlatiue refined Masters. Since I heard thereof, I asked a Priest what hee thought of this Vision of *Newton*. Hee told mee, that *This Newton was a very holy man, and hath had other visions besides that: which if hee should repeate, would make a man tremble and quake. Hereticks* (quoth hee) *haue no such visions and heavenly apparitions.* It is not obscure, whom hee meant by the word *Hereticks*: and if he meane vs *Protestants*, who haue more reason to inuert the phrase vpon them, sure, we are not such listners to Miracles. *Prodigia nulla facimus: signa nulla edimus*: wee worke no wonders: wee shew no Visions, as *Acosta* a Iesuite of theirs assuerantly deliuereth concerning their owne Popish Priests and Apostles of the *Indians*.

M. Rich.

*Acost. lib. de
salut. Indor. l. 4.*

*Aug. Tract. 13.
in Ioh. 3.
Marke 13. 5.*

Our Sauour Christ himselfe (as Saint *Au-
stine* obserueth) hath giuen vs a caution against
these *Miracle-mongers*; willing vs to take heed that
wee bee not deceived. Yea, their owne Preacher
Stella (whom of late time they haue gelt, as
they

they doe other their Writers, when they meete with any thing that makes not for their turne) entring into this contemplation, taught publickly, that *Miracles now would rather bee an hinderance vnto faith.*

Stel. in Luc. 11.

CHAP. VIII.

A Comick late London-pageant, vshered-in by a suteable Tale, flaunting oder from Flanders.

KArharine de Bus, dwelling in the City of Lile, in the Countie of Flanders, in the yeare 1602. was possessed of the Dinell; insomuch that shee could bee scarce a quarter of an houre in peace, without being seized upon and troubled by the enemy: which made her speake (to the purpose) diuers sorts of Languages; as, Hebrew, Greeke, and Latine. When they came neere vnto her with the blessed Sacrament of the Altar, she writhed and wrested her selfe strangely, both with her legs, armes, and backe, gnashing her teeth, and grizly drawing of her mouth. The parents of this wench laboured so much, that shee was diuers times exorcized, sometimes by certaine Fathers of the order of the Capuchins, sometimes by other Priests: vnto whom the wicked spirits answered in diuers language, confessing at that time that they were seuen in number. They spake diuers iniurious things, and told the faults of diuers that were present. No meanes could be vsed

K

for

for the casting out of these wicked Fiends, till there was found a man that was come from Mountague, and had brought with him a piece of the Oke of our Lady. Whereupon one Sir Siluester Denny, who came to see her, took the said piece, and made the Patient to eat it : and immediately after shee had swallowed it, the enemy (who called himselfe Houilliu Clicquet and Clinquart) shewed himselfe in her throat, crying out, that he scorched & burned, because of the wood which was eaten : and he added, that hee was compelled to depart, and that there remained in her as yet three. And being demanded, by whose merit and intercession he was to depart ; The wicked spirit answered, Of Mary of Mountague. Afterwards, being demanded, what signe hee would giue of his departure, hee said, Hee would burst a glasse of the Church-window. And immediately after, two of them departed with the said signe of bursting the glasse ; and the third, saying that hee was the last of ten, cried out (in going forth) with a loud voice, Viue N. Dame de Mountague, qui nous fait sortir : Honour be to our Lady of Mountague, who maketh vs to depart. And from that day afterwards, the said Katharine remained whole and perfectly free from the possession and vexation of the Enemy, inioying all her limmes and senses, as freely as euer shee did before. In lib. inrit. Miracles lately wrought by the intercession of the glorious Virgin Mary at Mountague; and translated out of the French into English, by Rob. Chambers Priest, page 209. 210. & seq.

This

This buzzing Relation, penned and published by the Priests themselves, is futeable and (in a sort) parallell to that which *Brerely* tells vs of diuers who were *dispossest of Dinels*, by *kissing of the Altar and the Priests vesture*. But I will cap this Tale with a fresh-bleeding new Story, fetcht not farre without the walles of *London*.

A certaine *Catholick collapsed Lady* (whose name I spare, for the respect I beare to her best friends) about some two or three yeeres since, departed from her Husband (yet liuing) and went ouer to *Bruxels*, and was admitted into the order of *Nunnery*, I meane a *Nunne* at large, one of the vncloystred sisters of the order of *Saint Clare*, and there shee remained a while, till there appeared in her some passion incompatible with *Nunship*. Shee came ouer into *England*, a companion with a *religious Iesuite*, since of great note, *F. D.* and remaining afterwards an enlarged *Nun* in *London*, was (as it seemeth) more visibly taken with a disease befalling that sexe, called *flatus uterinus*: and thereupon, that this matter might bee carried the more cleanly, it was giuen out, that shee was possessed with an euill spirit, which did make her belly swell like a woman with child. Certaine it is, many were deluded by this occasion: and the practice of the Priests, to hide her blemish, and gull poore people, was lewd and abominable. For a certaine Iesuite (whom I could also

One of these, namely, F.D. about halfe a yeere after, was a chiefe Actor in a true lamentable Tragedie, yet memorable by a Downfall.

name, being, a linug, spruce, liquo ish, young fellow, a fit man to be called *Fisher* (forsooth) at euery word, and of no high stature; and so, fit to bee a disguised *Olympio*, to act the part of *Cassius* in *Plautus*, or to act a womanized *Cherea* in *Terence* his *Eunuchus*) put on the Ladies or such like womanish apparell, with a Vile ouer his face: and that some fond *Ignaro's* about the Towne might bee perswaded of the Priests power *for the casting out of Diuels*, they were suffered to come to her chamber, where were two other Iesuites (prouided for the purpose, to act their parts in this Comedie); who no sooner fell to their prayers, and began to vse their exorcizing spels, but thereupon the supposed Lady began to vtter her mind both in *Italian Latin* and *Greek*, and pretended *Hebrew* also: which much astonished the standers by, they little dreaming of this deceit. Neither was this all: I will yet proceed farther in this Comical Narration.

It was wont, when an Enterlude was to bee acted in a Countrey-Towne, the first question that an Hob-naile Spectator made, before hee would pay his penny to goe in, was, *Whether there bee a Diuell and a foole in the play?* And if the Foole get vpon the Duuels backe, and beate him with his Cox-comberil he rore, the play is compleat. Here is Foole vpon Foole, but *extra Scenam*, off from the Stage, to wit, the witleffe, gaping, admiring, beleeuing Spectators. But to make this Pageant compleat, this disguised Diuell

uell must roare; and that was, by the bringing the consecrated *Host* in a *Pix*, and applying it vnder the head of this *Shee-knaue Iesuite*; or *Hellubberly-Lady*. Then his Diuel-ship *raues* and *struggles*, as if hee would rather goe to Hell againe, then indure the tormenting presence of the *holy Pix*. Diuers other feates were performed vpon this occasion, which I wil spare to declare, till I receiue *Command* on the one side, or *Challenge* on the other.

Whether she euer heard of her selfe thus acted in her absence, I know not: but sure, I haue heard from a credible Author, that she was active, or rather passive in one tragicall part of this *Mummary*; which (mee thinks) shee should rather some other had performed for her. Forsooth, these *Medicinall Diuel purgers* were not to seeke for the deuice of the consecrated *potion* (in imitation of that which was giuen to *Sarah Williams* at *Denham* before mentioned); this *potion* must make her vomit vp no lesse then *seuen Diuels*: and to that end, shee was let downe into a dark Roome, and there shut vp for a time without light; and, after the operation of this Diuel-scouring vomit, light was let in, and *seuen Toades* shewed to her in the place, as regorged by her, and beeing no lesse then (doubtlesse) dreadfull Diuels.

This last circumstance I doe not auerre vpon knowledge, as acted by them; but rather thinke it giuen out by the partie and others, to pre-

tend, that some great Miracles haue beene wrought in her, or by her, that shee might haue the better pretence to haue beene resembled vnto *Mary Magdalen*, out of whom *seuen Diuels were cast*. Leauing then *in medio*, this par-breaking of crawling Fiends, till I receiue a more certaine notice; yet well assured I am of the truth of the rest, by information from those that were very inward with the chiefe Actors. And that hereupon *shee* carrieth the name of *working Miracles*. And indeed well may it bee so said, that *shee* and her *Copse-mates* the *Priests* doe work Miracles: for, to my vnderstanding, it is little lesse then a Miracle, that any of our Nation, vncapable of *Bedlam* or a *Bable*, should bee stricken with such stupiditie, as to belecue in these *Jugglers*, and *Romish Monnebanks*.

CHAP. IX.

More petty Cubs of the same Fox, hunting for silly Goslings.

IF I should heere recount all the *Lies* and *Tales* of *Priests*, concerning the multitudes that haue beene dispossessed of Diuels, by the helpe of a whole Bevy of Ladies; Our *Lady* of *Mountagne*, our *Lady* of *Loreto*, our *Lady* of *Hales*, and our *Lady* of *Sienna*, no reasonable

Volume would receive or containe them. I referre him that would spend idle time in idle Fables, to *Robert Chambers* his booke before cited, and to *T. P.* his Booke, intituled, *The History of our blessed Lady of Loretto*, and to *Lipsius* his dotages of our *Lady of Hales*, and of *Montague*, and to *I. Heigham* his Booke intituled, *The Lady of Sienna*: and you will need no other Register of their Impostures, no *Golden Legend*. Doting *Metaphrastes*, fabulous *Lippoman*, lying and voraginous *Jacobus*, superstitious *Antonine*, confused *Vincentius*, have so cloyed the dwellers vpon earth with delusions and lies, that (for very shame) the Papists have exploded and pared out of their *Portesses* and *Breniaries*, many and sundry of their fabulous Histories, beeing indeed forced thereunto by the derisions and out-cries of Christians against them.

Yea, *Claudius Espenceus* (one of their own) tels vs, that their *Legends* and *Portesses* were as full of idle vanities, as any Stables could be full of dung. *What fruit was there in those things, whereof you are now ashamed?*

And why, I pray you, by the same reason, and vpon the same shamefull necessitie, are not the rest of the like vnsauoury drosse, and of scattering of lewd lies, swept away out of this and other their like Bookes, or rather the Pamphlets themselves cast into the Fornace of Ex-purgation, or Prohibition and abolishment, that

*Espenc. in 2 ad
Tim. & digres.
l. 1. c. 11.*

Rom. 6. 11.

T.P. pag. 40.
T.P. p. 181. 182.

that the Sunne may no longer see such hideous patchery of Fables fostered among Christians.

Who (mee thinkes) could be so bewitched, as bee borne in hand, that a House was carried in the Aire from *Palestine* to *Loretto*; That a *Dalmatian Priest* comming many miles to *Loretto* and carrying vp with his hand his bowels quite pulled out of his belly, by one onely Prayer to our *Lady* there, was instantly healed; which is as true and trustie, as was our *Dalmatian ventriosus Marcus Antonius*; That a blockish Image in a wall, doth worke as high Miracles as euer were performed by the eternall Sonne of God; as in the puppetry of the Images of *Sichem*, &c. appeareth by the particular narrations of huge, dowie, mightie, Wonders done by them; That at this day are to bee seene at *Amiens*, at *Arras*, at *Paris*, at *Colen*, at *Lisbon*, at *Rome*, two heads of Saint *Iohn* the Baptist, three heads of Saint *Vrsula*, two tayles of our Saviours *Asses*, the Milke of our blessed *Lady*, the blood of *Hales*, the legs of the Innocents; That Saint *Francis* had the prints of our Saviours Wounds, and with a Prayer of his, caused a dish of roasted Larkes brought to the Table to be eaten, instantly to fly away; That at the great Lake of *Vlster*, Saint *Patrick* (who chased all the venome out of *Ireland*) is one day by the Priests yet visible, and that they haue then conference with him (as *Numa* had with the Nymph

Egeria);

Vid. Ful. Andros. Naucles. Costerum, & alior.
In the liues of the Martyrs, translated by *Kmsm.*
F. Sales in his Introduction to a deuout Life.

Egeria); Beside, that there is a wonder-working Purgatory of his; That a *Carmelite* came lately to *Paris*, and there saying Masse, every day at the eleuation of the consecrated Hoast, himself was still eleuated or hoyled on cock-horse into the Aire: which is very confidently reported by the Priests now in *London*, and one of them swore to me that he saw it; That *F. Stevens* (a Priest now in *London*) hath a Crosse, whereunto are affixed some Relicks of a *Tiburne Martyr*, one *M. Massfield*: which Crosse beeing stolne from him, and carried one day almost fifty miles (as was knowne), the night following, came back of its owne accord, and he found it in the morning vnder his beds head, as is most iudiciously and authentically of late recorded by our aforesaid Chronicler of *Concombrin*, to. *Heigham*: This Crosse surely must bee akinne to a stone in *Anglesy*, reported to be of that propertie, that how farre soeuer a man carried it in the day, it would returne of it selfe at night into the land; That the very sight of *Garnett* Straw hath made at least fife hundred in our Kingdome become good Catholics: which if it be true, I see no reason, but every Thresher in *England* should become a *Romanist*, because they deale with strawes, which haue as perfect an effigies of *F. Garnet*, as any other straw without equiuocation euer yet had; That *M. Gemmings* beeing executed at *Tiburne*, and his heart in the Executioners hand, yet the Martyr cryed out, *Sancte Gregori, ora pro me*; Ho-

Fitz-Simon in
lib. cr. al.
A Carmelite
curuetting.

If any man
want an hack-
ny to cary him
fiftie miles, let
him hire *F. Ste-
uens* galloping
Crosse.

Vid. the true
Christian Ca-
tholike. p. 18.

Vid. a booke
entit. The life
and death of
*Edmund Gen-
nys*, pag. 86.

Page 96.
A Tale of Tom
Thumbe.
Heigham, vs
sup. pag. 146.

Vid. Sheld. of
miracles. p. 25.
R. Parsons a
pick-locke e-
quiuocator.

I thinke, some-
times visible
gold will make
a man inui-
sible.

G. A. P. in his
Book, called,
The rules of
obedience,
pag. 12.
G. A. P. pag. 41.

ly *Gregorie*, pray for me; that the same maus *holy*
anointed Thumbe, beeing touched by a *Virgin*
after his death, of it selfe came off, bone and flesh,
from the rest of the hand; That when one *M.*
Dakins a *Priest*, executed at *Tiburne*, was a-dying,
a certaine *Virgin*, a *kinswoman* of his, though
many miles remote, longing after some of the
Martyrs flesh, thee not knowing how to obtaine
her desire, yet being ful of faith, one of *M. Dakins*
holy toes did miraculously yeeld it selfe into her
virginall hands (A iudicious Southsayer would
ghesse, that this toe had beene in private much
employed in tripping *Sellengors* Round). That
Robert Parsons could make the *Diuell* speak in any
English Bishop or Heretick whomsoever (*Doc-
tor Sheldon* protesteth, that hee heard him speak
the same). That *Robert Parsons* beeing apprehen-
ded by a *Pursuivant* at *Norshwich* in *Cheshire*, and
put into a chamber fast bolted and locked vpon
him, the doore did three times together miracu-
lously and of its owne accord lie open; That
one *Father Scroop* a *Priest* being in a Gentlemans
house in *Lancashire*, & certaine *Pursuivants* com-
ming to search for him, notwithstanding he was
in the midst of the room with them, yet he became
inuisible to the said Searchers; That one *Katharine*
Riland in *London*, with eating one bit of flesh
forbidden by her ghostly Father, was instantly
choaked; That one *Thomas Vincent* of *London*,
scolding at a *Priest* saying Masse, forthwith fell
mad, and, for many dayes after, was heard pro-
nounce

nounce no other words but these, *O holy Priest, O holy Masse*; That old *F. Chambers* taking the confession of a *Nun* at *Bruxels* (her name *Mistris Stan*) shee was metamorphosed, and seemed vnto him a *flame of fire*; That whensoever a certaine Priest put his finger nigh *Sauerius* his heart, there issued out bloud and water; That holy Father *Philip Nerius*, vpon a certaine night as he was walking, and falling into a certaine ditch, was presently caught by the haire of his head by an Angell, and so deliuered; That an Image was crucified at *Berinum*, and did bleed; That the holy Candle at *Arras* burneth perpetually, and yet is no whit wasted; That the Diuel held both *Saint Edmunds* his hands, that he could not make the signe of the Crosse; That *M. Christopher Cusake*, an *Irish Iesuite*, had a *Crucifix* which could speak; That *Saint Edmund of Poumney* his dead Mother often appeared to him when he prayed, and told him what was done in heaven, and what soules were weekly deliuered out of *Purgatory*.

Are these gracelesse, faultlesse gulleries, either to bee beleued or countenanced? Is it possible that men of wit, vnderstanding and spirit, should bee intoxicated and carried away with such muddie deuices; the end of which is, *non celebros conuerendi, sed ipsos conuerti*, not to conuert and bring any vnto the knowledge of the truth, but rather to make them wallow in the mire and sinke of errour, in which themselves haue long stucke fast. And by reading of all which you

F. Billingham a Priest in London, the relator.

Turfel. in Vis. Sauer. l. 6. c. 4. i Bar. m. an. 1550.

Baron. in annotation. in M. 177. r. l. g. Ron. Nouem. 9.

Is. vii. Edmund Tho. Meßengam, in his protest. pag. 162.

A prating Crosse is a prettier commodity then a Parrot. In the book called, a sword for Contradictors, p. 71.

Tert. de praeser. v. I. haereticus.

may finde, that the Diuell hath no greater cunning, nor preuaileable Art, then to support the Romish Religion by such palpable, grosse, filthy and idle inuentions. What is there in them (for the most part) more then in the Poeticall fictions of the Gods, the Fables of *Homer*, *Herodotus*, *Ouid*, and the rest? All is but the deceits of lying tongues, the presumption and bragging of Inchanters, and the ceremonies of *Augurers*, *Pythons* and *Arts masters* in Incantations: against whom the Poets themselves had many inuectiues, and condemned the Priests of that time, as wee doe the *Friers* of this Age; as *Euripides*:

*Hec mihi! Versipelles et homines semper odi, qui
componentes inuista, deinde fraudes adornant.*

CHAP. XL

The plaguy deuices of Plagiaries, stealing Children, &c. and transporting them.

THE examples before-recited, shew the collusions the Priests vse, vpon pretence of miraculous power: nor is their diligence lesse in other meanes, which they vse by daily sollicitations for their owne aduantage; euery Priest of action, and any ability, hauing two Assistants assign'd vnto him: whose office, like the Familiars of the Inquisition, is to straggle abroad, for the

Priests haue
their Agents.

the bringing-in of game. These subseruient procurers are *Laicks*; and though not able to maintaine Argument, yet prie in by-corners, nay, and put forward in open places, to shake and trie any weak wauering Protestants; whom if they can get but to entertaine conference, & giue eare to their boasts and insinuations, then they bring them to be better hammered on the Anuill of their great Masters. Sometime they deale with tender game, scarce yet sledge, I meane, yong Youths, whom they inueigle, to transport to the nests of their Seminaries.

As namely, A Gentleman of the Parish of *Halsall* in *Lancashire*, whose onely Sonne aged about 16. or 17. yeeres, was to his great griefe inueigled and stolne away by the Priests, who conueyed him first into *Ireland*, and thence, to some one of the Seminaries in forraine parts. The Gentleman made what meanes he could for the recouery of his Sonne, by the now Lord Bishop of *Chaster* and otherwise; but, for ought I can learne, hee still remaineth, though an actuell Father, yet childless, not so much as knowing where to seek his said Sonne: to which Father may bee applyed that mournfull description of forelorne *Dedalus*:

*Se pater infelix, nec iam pater, Icare, dixit;
Icare, dixit, vbi es? quate regione requiram?*

I know not whether the griefe or scorne was greater; which they put vpon this Gentleman when they had stoln away his son, leauing in his

Master Thomas
Dutton.

Ouid *Metamorph. lib. 8.*

This Letter I
haue seene,
shewed me
by the Father
himselfe.

stead, in the chamber where hee lay, a fantastick Paper suggested by themselves in forme of a letter, in the yong mans name to his Father; wherein, forsooth, he giueth a reason of his departure, namely, a vision from heauen appearing to him, and charging him to leaue his Fathers house and native Countrey, and dispose of himselfe according to certaine directions to bee giuen him by his Instructors or ghostly Fathers, at a place somethirty or forty miles off: whither accordingly he stole away, and from thence was conueyed first into *Ireland*, and so out of the Kings dominions, to some forreigne Colledge or Monastery. A miserable case, that those whom the Law would take hold of by the neck, if they should steale his horse out of a Stable, yet should grow to that boldness, to steale away his childe from his bosome, being of those tender yeeres, that he was not fit to chuse any estate of life for himselfe.

The Priests
practice with a
yong man,
Master Iohn
Mathew.

It will not bee amisse likewise to insert, how they dealt with a yong man heerein *London*, who is *Grand-childe* to the *Arch-Bishop of York*, about the end of *February* last. They perswaded him, what a fine life it would bee to liue beyond the seas; and withall told him, that, if hee would go ouer to one of their Colledges, hee should want no maintenance: and, for that hee was not fully grounded in their Religion, hee was referred to one to conferre withall. It fortun'd, that hee came to that man that must indoctrinate him, while

while I was by. I, smelling their knauery, could not rest quiet, till I had found out the yong man, and inquired his businesse with the Priests, with whom I had seen him often conuersant; who presently told me their proiect, and acquainted me, that hee must suddenly take his iourney to Saint *Omers*. But, my self discovering vnto him diuers of their cheats and tricks, and assuring him, that hee should finde the case altered, if hee went out of *England*; the yong man, being very ingenuous, was deterred, and (I hope) will haue no more familiarity with them. Some of the Priests Agents dealt in the same sort with a very pretty modest Youthe, one *Henry Syluester* (sonne to the no lesse worthy then famous Poet, *Iosuah Syluester*, the Translator of *De Barras*); who, beeing a scholler at *Suttons Hospitall* neere *London*, was drawne to such places as the Priests often frequent, and there had books bestowed on him. They inueigled and wrought so farre with him, that he consented to be sent beyond the seas: and away they had packed him, but that their plot was in time discovered. Many others haue they of late daies seduced: but, I hope, their kingdom is now almost at an end.

If at the Schooles of *Westminster*, *Pauls*, *Winchester*, *Eaton*, *Christ Church*, or *Suttons Hospitall*, there chance be some young man discontented, for the losse of a place in the Vniuersitie hee hoped for; or in the Vniuersities, some young graduate halfe distracted or discouraged, vpon the losse

Some who of late missed Fellowships in a Colledge in *Cambridge*, being now heere in *London*, haue beens hotly set vpon in this kinde, within this moneth.

losse of some fellowship, or other promotion he aspired vnto; Oh then there is matter to worke on; none of these, I warrant you, shall escape without promise of better preferment: there needs not one to informe them, what prouision is made beyond the Seas at Saint Omers, Douay, Lisbon, Louain, Siuill, Spaine, Rome, for all such Novices; what beautifull Colledges, stately Edifices, large Reuenues thereunto annexed; what great liberty, what good company, what practice of Piety.

Fistula dulcè canis, volucrum domi decipis aucup.

Like the Fowler, they can allure with diuers these pleasing notes, to tempt to their lurt, and bring the Foot within the Snare: *Sed terminus istius gaudij mors est*, the end of this procures the most deadly and dangerous. Some of their scouts haue I knowne about the Vniuersitie of Oxford, as *Kinsman, Ford, Mufon, Napper*, and diuers others, could I point at, this present, here in London, who indeed are no lesse perillous and pernicious then the Priests themselves. If they can finde any, for extraordinarie pregnancy of wit, learning, parentage, friends, especially possessions, fit to serue their turnes, and condescend to their expectations, by no meanes must such scape their fingers.

CHAP.

CHAP. XI.

*Other Hooke, to pull-in Patrimonies
and Moneys into the box of these Iagglers.*

NOr are the Priests to seeke for other shifts
to wrest and wring from their poore dis-
ciples, wherewithall to maintaine their owne
faction, yea, and in fashion too, glittering in the
best Sattins, and ruffling in the principall new
stuffs; as, Who now-a-dayes so braue as they?

A Gentlewoman of the parish of *Saint Giles*
in the fields neere *Holbourn*, was of late time
sicke, and being one that was well inclining and
warping toward the Popish pale or bent, sent
for a *Priest*, a man very famous about this
Towne, to come vnto her, and assist her with
his best comfort and counsell; who vnderstan-
ding her desire, was soone with her: and beeing
come, shee acquainted him, how the case stood
betweene Almighty God and her distressed
soule; and hauing laid her selfe open vnto
him, after the forme of *Romane Confession*, her
Ghostly Father the Priest told her, that shee
should not neede to take any farther thought
or care of her Soule, but commit all to him;
his Absolution would bee auailable, and by
prayer himselfe would intercede, for her.

How a gentle-
woman of
Saint Giles in
the fields
neere *London*,
was cheated
by a Priest.

one thing farther hee must tell her; that shee might bee more certaine of Mercy and Indulgence, if there were some care had for the laying of so many Masses for her after her death at the high Altar. *The woman listened to this, and liked it very well. Yea, but the priest had not said all;* These Masses (*he told her*) could not bee had without a round summe of money. *Shee demanded of the priest, what the whole charges might bee.* Hee told her, About some thirty pounds. The poore Gentlewoman answered, Shee had not so much money in her custodie; but Plate shee would deliuer him, sufficient to raise such a summe: and accordingly she deliuered it forth with to his possession; who, hauing met with such a booty, had little desire to visit any more his sick patient. The woman within a short time after grew so weake in her body, that shee was past hope of recouery, and then sent againe for her spirituall Doctor to come and administer some of his ghostly Physicke to her. But my Gentleman had taken paines enough before, and by no meanes would be brought the second time vnto her. A good Caueat heere was, for her and others, to take heed of such cogging and insinuating companions. It pleased God, this Gentlewoman recouered; and, making good vse of that abuse shee receiued by this Priest in her sicknesse, she altered her Religion: and now, to the comfort of diuers worthy and painefull Ministers about the Citie, shee is become a good

good Church-woman, and spends the most of her time in Gods service, going duly vnto Sermons, and following nothing so much as her Deuotions.

In Summer 1623. A Gentlewoman, named *Read*, lying at that time sicke at *Bedmall-greene* neere *London*, and hauing Land of Inheritance, of aboue five hundred pounds *per annum*, was vehemently set vpon by some Iesuits and Priests; insomuch, that shee was inclinable to referre her estate to their disposall. Whereupon, some of her neere kinne, repaying to a Doctor of Diuinitie, of good nore in *London*, informed him how farre the Priests had wrought with her. Whereupon, hee by conference and instruction, did set her right againe (*as, by Gods blessing, hee hath confirmed diuers others.*) Else it is very probable; that the greatest part of that estate should haue flowne beyond the Seas, as very much other our Countrey goods and riches doe, to vnderline the Nunneries.

In *August* last, one *Musket* and another Priest came to *Francis Netlam*, lying very sicke in *M. Dawsons* house in *Fetter-lane*; and vnderstanding of some Lands or Possessions hee had, to a round value, inquired of him, how hee disposed of these his Reuenues, and to whom hee meant to leaue them after his decease. He acquainted them, that hee had brothers and sisters, poore, and of his

The priests insinuating with, one Mistris *Read*, & fishing for her estate, *Fisher* being one of the Iesuits.

Doctor *White* Deane of *Carlisle*.

The Priests visiting Master *Netlam*, to get from him his Land.

owne Religion (to weet, Papists) who did expect them. But these insinuating Priests, more regarding themselves then their disciples, dealt so far with him, that hee was content to giue his Lands to themselves, or whom they should nominate, so to bee at their disposing. Which granted, M. *Musketts* care was such, that a *Will* was drawne, and the Lands thereby conueyed to the Priests, or to some other for their vse. Thereupon returning to the house where this sicke Catholick lay, they requested the woman of the house (Mistress *Dawson*, her husband not being within) to be a *Witnesse* to the said *Will*. But shee, vnderstanding the Contents thereof, refused so to doe: neither would shee suffer them to goe to the sicke mans Chamber, vnlesse their intent were better. So soone as her husband came home, she told him what the Priests would haue done. Thereupon, her husband intreated the *Lecturer* of the Parish, and another *Minister*, to perswade the said *Francis Neslam*, not to bee so foolish and vnnaturall, as to giue his Land from his needie brethren, to these cheating, coozening and colloquing Priests. The sicke man followed the counsell of these Ministers, in whom hee found more plaine dealing, then in the other his spirituall Fathers. And notwithstanding hee had been long misled by the said *Romish* Impostors, hee desired to bee prayed for (according to the forme of our *English* Church) in Saint *Dunstons* in the West, at their next *wednesday* *Le-*

ture :

True: and further to expresse his conformitie to our Church, hee receiued the blessed *Sacrament* with vs before his death.

Hence then obserue, how industrious our Priests are, not onely to get Profelyte men and women, but also Profelyte Lands and possessions: notwithstanding all their pretended povertie, *bonus odor lacri*, they will omit no opportunitie to get what gaine they can. I know this to bee true, that in those parts where I haue liued, and where are most Papists of any part of this Kingdome, there is not a Popish Gentleman in all the Countrey, but there is a Priest to his Steward, and Disposer of his Household and Reuenues; neither dorth the Owner let, set, or sell any Land, without the approbation and consent of these pretended spirituall Guides. And that indeed is it which causeth Papists the more to abound, for that a Land-lord led by such Directors, will not suffer any one quietly to liue vpon his Land, but such as the three-quarter Lord-Priest taketh to bee his holy children, and will bee readie to doe him seruice. A fine Engine, to wheele about and serue whole Families and Townes, by the pulley which twinneth the long Rope of Spiritualls, reaching out *ad temporalia*.

Another of their Engines is, If an Offender come to one of these Priests to Confession; as they enioyne him, for one part of his penance, to say so many *Pater-nosters*, so many *Creds*,

so many *Ave-maries*, by scores every day : so likewise they impose on his head a pecuniary Mulf: hee must pay into the hands of some other Priest, fortie, thirtie, 20. ten, eight, or five pounds (according to the ability of the party) to bee distributed by the said Priest, a judicious man, *in pios usus*. Which money once fingered, is very iudiciously shared betwixt these two shriuing Priests, who (*Judas-like*) will haue no waste, & *tenentes marsupium, tenentur a marsupio*.

Againe, that their Lampes may want no Oyle, their pockets no weight, how doe they gripe, exact and extort from their poore disciples! If a Shoemaker or a Taylor, that hath nought but what hee eames at his fingers ends, chance to come vnder their fingers, his money is ill got, vnlesse hee offers to his holy Father a third or fourth part of his gaine. If a Countrey Farmer hee so rich in Tenement or Land, that hee haue butt two Oxen to yoke, and three Kine to milke; before the yeeres end, one of the beasts must bee sold, to buy the honest Priest a new Sute, perhaps of swaggering Sattin. Nay, I haue knowne a Taxation such, that out of a mans meanes worth tenné pounds *per annum*, the Priest must perforce haue forty shillings a yeere at least. And in a great Shire, where I haue conuersed, there is not a man of that Religion, of fortie pounds a yeere Reuenue and upward, but he must, at his owne charge, keepe a Priest in his house: perhaps some poore Neighbours

bours that are benefited hereby, contribute some small matter toward it.

Thus, while they pretend, that they are forced to creepe into priuate houses for feare of persecution, they carry more dominion ouer the Family, then any Parish-priest doth in those Countreies where Popish Religion publickly preuaileth.

CHAP. XII.

A lewd leaden Lie, able to breake the Axle-tree of the strongest Dung-cart of vast and blind Credulitie.

I Should haue commended M. *Muskets* wit, if hee could, at so easie a rate haue purchased M. *Nellams* Inheritance. Sure, it was a better plot, and his time better spent, then in writing and forging his Booke, called *The Bishop of London his Legacie*. A Pamphlet, that I much wondred who could haue so little wit, and lesse grace, to bee Author thereof, till that an Incendiary Brother of his (who tooke dislike at it) confessed vnto me; and F. *Musket* himselfe, in some sort acknowledged his paines-taking therein. *O perfrictum fructum!* What impudencie was heere ioyned with ignorance! How lewdly did hee and his *Præcursor Kellison* bely Him, who is now as glorious a Starre in the Heauens aboue, as He was a shining Lampe

The Author
of The Bishop
of Londons Legacie,
F. Med.

*Non cometa fuit
sed Stella.*

Sophocl.

Aug.

Lampe in the Firmament of the Church heer on Earth! Εὐγενὴς καὶ δόκιμος καὶ ἡρώδης (as *Sophocles* commended *Philoctetes*) *He fought a good fight*, both in defence of the faith, and in expugnation of Heresies, Schismes and Seditions brought in by these our Aduersaries. And as *Augustine* spake of *Cyprian*, *Multi erat meritis, multi pectoris, multi oris, multa virtutis*: Hee was worthy, wise, well-spoken, religious, constant: and of all faithfull *Protestants* in *England*, I thinke, most vnfitly chosen for an Obiect whereon to clap so deformed and vgly a Visor, as this pretended waiving to Popery. His most pious and constant departure hath beene faithfully and particularly declared by his worthy (truly patrizing) Sonne at *Pauls Crosse*. Against the sincerity of which relation, I doe not heare, that any of those snarling whibbling Curres can barke. If they dare open their snapping mouthes, let them doe it whilst men liue that may refute them, and not tarry till one hundred yeeres after, when they may fitten what they please vpon Times of yore, as they doe without control, vpon some old, blind, out-worn pretended Saints of their owne shaping.

Now whereas they seek to get Proselytes by these monstrous forgeries and trumperies; for my owne part, I confesse, that vpon the first view and reading of it, I was somewhat moued with wonder, and withall with possibilitie of credence; which made mee the more diligently to enquire of it; especially reading there,

that

that the Bishop was reconciled to the Church of *Rome*, by a certaine Priest there not named. I curiously searched among the Priests, to learne who that might be. They named to me *F. Preston*: but *him* I find to haue constantly disauowed it, on Examination: and otherwise I found good cause to thinke, that hee spake his conscience in that deniall. Then was I posted off to *F. Palmer* a Iesuite, and that hee was the very man: but asking him very seriously and priuately about it, hee told mee, hee neuer saw the Bishop of *London*. And verily, if this Iesuite did meane to equivocate with mee, hee had no reason to speake doubly on that part, but rather to auouch, that himselfe did that deed, or knew who did it, that hee might the better hold mee in beliefe of that Narration. In fine, I found this Tale to bee nothing but a Comickall fiction: and on better weighing this ridiculous shamelesse pamphlet, so belying Integrity, so out-facing the open Sunne with Audacitie, and so farre degenerating from all shew of Veritie; I concluded, that the frame could not bee sound, which was built vpon such a rotten foundation; nor that Religion sincere, which hath slanderous leasings for her daily food. As *Terullian* saith in the behalfe of the Christians first persecuted by *Nero*, that he that knew *Nero* well, might easily vnderstand, *non nisi grande aliquod bonum a Nerone damnatum*: it was like to bee a good thing, which *Nero* opposed. So when I view the shamelesse slanders which such Iug-

*Testis in Apo-
logis. Com.
Gentes.*

M. Anderton.

glers lay vpon that Reuerend Bishop, I must needs say, that I reuerenced his memory the more, and might well thinke him the more constant in his Religion, by their sayning him to bee wauering.

Yet, thus I must needs testifie of one the most sufficient and ingenuous of their Priests, that notwithstanding it might make somewhat against their common cause, he plainly told mee, *he was sorrie that euer any such Booke should bee suffered to come forth: for it would doe them more hurt, then any Booke they euer wrote*; meaning, as I take it, that the forgery in it was too palpable. But I finde, that the Book is subscribed by publike authoritie, and particular commendation to it, nor will they inflict any censure vpon the lewd Father of this monstrous lye. And hence it is, that of late they haue altered *The Title*, and changed the Frontispiece into a more darke pharse, making it a *Protopopeia* or Stage-playing patch of Rhetoricke.

Dorth Master *Musket*, who hath foure or five hundred (as I haue heard him boast) that come to his Chamber to a Sermon, feed them with no better fare then such windy, light, empty, nay noysome exhalations? I can then call it but, *The dreamed bread of the sluggard. They may eate, but not be satisfied.* Perhaps he may parallel this and greater fictions out of the *Golden Legend*, when he preacheth vpon any By-Saints day.

CHAP. XIII.

Another lye in a Budget, attending the former Load.

THe Papiſts haue caſt abroad an aſperſion as falſe, and to the ſame purpoſe, as the former, on a Noble Baron of our kingdom, (who died about this time twelue-moneth) I meane, the late Lord Gerard, Baron of Bromley in *Staffordſhire*. It pleaſed God, that on his Iourney from *Stafford* toward *London*, he fell ſick at *Conentry*, and there lay languiſhing, diſtempered with a very violent feuer, ſome 7 or 8 daies, & then died. In his ſickneſſe, there came to him a Popiſh inſinuating companion, one *Ralph Marſh*, borne at *Wigan* in *Lancaſhire*, who hauing had no great acquaintance with him before, yet now ſaw how bereaued of his ſenſes this Lord lay, and ſo thought hee might worke ſomewhat for his owne end, at leaſt, doe ſome exploit meritorious and gratefull to the Rōmane cauſe. Whereupon, ſo ſoone as he perceiued, that his Lordſhips ſenſes beganne to faile him, hee now lying languiſhing *in extremis*, hee rides to the next popiſh houſes about that Countrey, and inquires for a Prieſt: and at length, hauing ridden (as he told me) from *Conentry* twenty miles or more, hee found a man for his purpoſe; whom hee brought with him to *Conentry*, and inſtantly conueyed him into my Lord *Gerards* chamber,

chamber, who then lay speechlesse, and knew no body, it beeing the day before hee breathed his last. Notwithstanding his Lordship was, in this case, not able to signifie the least externall expression or confession of any assent vnto question propounded: and though in all his life time he remained a constant Protestant, and so continued to the last, yet this Mercenary Mountebanke Priest pronounced the words of absolution ouer him, with gestures of giuing Benediction; and moreouer, was so liberall, as to giue him another cast of his office, to say Masse for him after his death. And the Papiests vpon this poore pretence, blowing their trumpet, where there was no victory nor combat precedent, gaue out that hee died a Conuert, and was reconciled to their Church.

*Chrysost. in
1. Cor. 15.*

*Catechumenus.
Viuentem.*

Saint Chrysostome, vpon 1. Cor. 15. 7. *Quid facient qui baptizantur pro mortuis, &c?* saith in his Sermon to the people, *I know I shal make you laugh, and yet I will tell you what the Marcionites did, that you may the more beware of it. When a Christian not yet baptized, had deparsed this life, vnder the bed whereon the dead man yet lay, they hid a liuing man; and then came to the dead body, speaking to him, and asking him whether hee would be baptized; the dead man answering nothing, hee that lay hidden vnder the bed, made answer for him, that hee would bee baptized: and so they baptized the liuing man in stead of the dead man, playing in this Pageant like Children. I see not, but this Priest brought hither by Marsh, & pretending*

ding this *Romish Reconcilement*, might bee the true heire to his old great Grand-father *Marcion*, in supposititious dealing with dead men, pretended to bee not onely aliue, but capable of Question, and able to expresse Answer. Yet in this he seemes nimbler then his olde Masters: he acted both the parts himself, both in questioning and answering, the *Confiteor*, and the *Absoluo*. For I doe not yet heare of any iuggling Coadjutor that lay vnder the bed, to act vocally the *Romane* new Profelyte. As for Master *Marsh*, who hath rambled and trampled many miles abroad to bring nothing home, if hee brought no truer newes from *Ierusalem*, then hee hath blazed concerning this worthy Noble mans Religion and death; I see no reason but hee should bee sent to *Ierusalem* againe, before hee bee paid his wagered bargaines vpon his returne thence.

CHAP. XIII.

A Flash of the false fire of Equiuocation.

THose that are skilfull in inuventing lies vpon other men, are not to seeke of an engine to transforme a lye of their owne making, though lined with forgerie, into a Rhetorical figure; and though bumbasted with periurie, yet to iuggle it into a spirituall allegory.

The Perjurie
of Tho. Cornford
Iesuice.

Thomas Cornford a brother of theirs, examined before my Lords Grace of *Canterbury*, June 25. 1612. did first giue vnto himselfe, the name of *Iohn Vnderwood*, and so subscribed it; affirming, that hee was a married man, and that hee had married the daughter of one *Robinson* in *Irkinburge*, where his wife at the time of his Examination remained. Hee added also, hee had bene married vnto her twelue yeeres, and that hee had by her six children. Hee said hee was by condition a *Farmer*, and that hee came to *Towne*, to moue the *Lord Vaux*, that himselfe might bee *Tenant* to his *Lordship*, for a certaine *House* and *Land* lying in *Irkinburge*, where his wife, *Robinsons* daughter, remained. But this fellow, after, vpon some remorse of conscience, or fearing lest his condition and estate might by some other means bee discovered, doth of himselfe offer to manifest vnto his Grace, his condition and profession; vnto which, as it were on a second examination, hee is admitted; and then acknowledged, That for the space of sixe yeeres, hee was brought up in the *Colledge* of *Rome*; and that there hee took the orders of *Priesthood*, according to the manner of that Church; and that from thence, some twelue yeeres since, hee was sent by *miss* on into *England*, where, by *B. Garner*, hee was admitted into the *Societie* of *Iesus*: hee acknowledged also, that his name was *Tho. Cornford*, and so subscribed the same the second time, after that before hee had subsigned by the name of *Iohn Vnderwood*.

Will

Will you vnderstand how this ingenuous Iesuit did conciliate such contrary sayings of his? Thus he performed his part: Whereas he affirmed himselfe to bee *a married man*, his meaning was, that his wife was his *Breniarie*, and that hee had beene married vnto it twelue yeers: as for *his children had by Robinsons daughter*, those were his ghostly and spirituall children. The reason why he called himselfe *a Farmer*, was, because he was so to God, according to that Text, *Redderationem villicationis tue: Dae an account of thy Farmership.* The reason why he said *hee came to take a Farm of the Lord Vaux*, was, because he was readie to doe him any seruice for the spirituall tilling of his Soule.

Excellent equiuocation.

Reade D. Sheldons book of the *Miracles of Antichrist*, pag. 28. where you may reade of another holy brother of the *Ignatian Society*, who did in the same sort willfully perjure himselfe.

CHAP. XV.

*Their Tyranny in inioyning Penances,
with an Exhortation.*

Svrelly, when I beginne to weigh & meditate on the abuses that our Kingdome in generall, and these distorted members thereof in particular, sustaine by those Hornets and Drones who flie vp and downe, stinging and wounding with the

the wily insinuation of errour, sucking and gathering hony in our gardens, yea, resting vpon diuers faire flowers; my heart beginnes to bleed, my bowels to yearne, and my soule is plunged in much heauinesse. For woe is mee ! Are we not all Sonnes to one *Father* ? all Subjects to one *King*, *cuius sub umbrâ suauiter quiescimus*, wee rest vnder his shade, and his boughs haue beene long distended for our security ? How grieuous (alas !) is it now to him to heare, that any his children and seruants should bee a prey to the Harpies of *Rome* ; that vipers should eat out their substance, and dispoile them of the means of the true knowledge of Christ ! All these things, vnlesse they keepe you still muffled, you may easily discern. Are they not *Lords*, not onely ouer your faith, but also *your inheritance*, although, according to the rule of their Canonist, *Prælatio Ecclesiastica ministerium habet, non dominium* : Their office bindes them (nay, the Iesuites vow tyes them) to *Seruitie*, rather then *Dominion* ? How is it possible (me thinks) that they should bring you to that seruitude, as I finde they doe, so subjugate your vnderstandings, and imprison your wils, that if they command any thing, *quoniam ad interitum animæ & corporis*, you are ready to obey them ? and doe they not accordingly make vassals and slaves of you ?

This last *Good-Friday*, this present yeere 1624. they made some of you in the morning, before day, goe in *Procession* to *Tiburne*, in penitentiall manner,

1. Pet 5.
Linwood.
The Priests
and Iesuites in
their bookes
pretend, that
they are ser-
uants to those
ouer whom in-
deed they
Lord it.

Good-friday
cheere.
A Procession
from Holborne
to Tiburne.

manner; the forme of which (if duly obſerued) is for a man to *walke-naked from the girdle upward, and ſcourge himſelfe with a whip*. But for the moſt part, your *Proceſſions* in time & place of perſecution, as you call it, is nothing elſe but a *Pilgrimage* going bare-foot or without ſhoes vnto the ſacred Shrine of *Martyr-hallowed Tiburne*. And as for *Whipping-cheere*, it is not yet growne into that publike oſtentation among vs, as to bee acted in the ſtreets and high-ways. That muſt bee looked for, when they get the Magiſtrates ſword into their hands; yet within walls they can act it vpon a Stage viſible enough. For on *Good-Friday* was twelue-month, at a place of your ſolemne meeting in *London*, you made one whip himſelfe ſo long, till he ſwounded, and was thought to bee paſt hope of recouerie, ſo that hot water was inſtantly fetched to reuiue him. This my ſelfe did then ſee, together with two or three hundred more ſpectators preſent at that meeting. At *Bruxels* (as a Prieſt told mee, ſaying he ſaw it, and boaiſting of the meritorious worke) a woman, about a yeere ſince, ſo cruelly ſcourged her ſelfe, that ſhee died of it. Is this Mortification, to murder our ſelues, leſt ſinne murder vs; to abolish our life in the fleſh, leſt wee ſhould *live after the fleſh*? I am no enimie vnto aſteritie of life, and taming or chaſtening our *bodily ſinfull members*, to bring them in ſubiection to the ſpirit, to abate the *luſts of the eye, and pride of life*, to depoſe the *Tyrant ſinne from*

At a great
houſe in H.
boune.

F. Eng.

his dominion : whatsoeuer tendeth this way, for the better whetting of our members *to become weapons of righteousness*, I wish were more, rather then lesse vsed in our reformed Churches; so it bee without the opinion of merit, without publike ostentation, without excessse and vnnatural hating and disabling our corporall faculties. Such kinde of enormous flagellant *Tragedies*, proue sometime as absurd remedies against sinne, as a Philosopher did bring against sickness; who visiting his diseased friend, that complained of the irksomnesse of his disease, and desired his aduice for curing the same, or easing his paine, departed from him, and shortly came againe, and told him hee had brought a medicine to cure all his diseases, and rid him of paine. The Patient, hearing that welcome word, promised he would take the medicine. To whom presently this Kill-cow Physician shewed vnder the lap of his coate a short sword, which would make short worke. And yet let mee tell you, that in Popish countries, for the most part, these tragicall Flagellants are little better then Mountebanks and personated dissemblers, that haue hardned their skin and flesh to beare such incisions without paine, and are no more affected with it, then old women that are hired to howle and crie at a Funerall. I haue heard of such a whipping knaue in *Flanders*, that in the day time seemed thus to tame his flesh in publike, and the same night tamed it otherwise in a Brothell.

thell. To say no more of this outrageous deuotion; as it is *Baaliticall*, so wee cannot, vnlesse wee winke, but see it is also *Pharisaicall*. If bitter chastisement in this case bee requisite, why should it not be performed as priuately, as our Sauionr inioyneth *secret prayer in the Closet, the doore shut, &c.* Must this be done before hundreds of Spectators? Yes verily, else the price of the satisfaction, the glorie of the merit, the ouerweight of supererogation, would bee made lighter by many an ounce. And indeed, as in this, so in all the rest of the whole pageant of Poperie, euery thing must bee theatricall *ad pompam*, else the gazing Vulgar would not bee so frequently and easily caught.

Lastly, if such inioyned penances must bee performed in an ambling fashion, with roauing abroad, would no other place serue to gad vnto, but *Tiburne*? Is no other place in *England* left sacred and vnpolluted? Oh, but there is more vertue in the goale they runne vnto, then in the race they vndertake. It was ancient, to visit *memorias Martyrum*; and so, the sending of disciples to visit *Tiburn*, maketh a deep impression in their mindes, of the Saintship of some that haue there paid their debt to our Lawes. We know, *Martyr* and *Persecutor* are *Correlatives*: and so, in this action of pretended humiliation, there is intended an increase of the Romanists hatred against the Church and State of *England*, as persecuring, and guiltie of the bloud of those whom they

Like Baals
Priests, who
did lince their
sides, &c.

Mathew 6.

they adore. Thus euery step in such pilgrimage, makes those Penitents to walke further from vs: nay, in euery stripe voluntarily receiued in such a processionall iourney, the Confessor that inioyneth this performance, thinkes he scourgeth the Protestants.

Deare Countrimen, let mee, in the Spirit of meeknesse, and out of the tendernesse of my heart and affection enlarged toward you, a little intreat you to consider, how you are hoodwinked and disguised. Doe yet, at last, lay your hands on your harts, and lothe these despicable Impostors, returning vnto the Truth, and assuring your selues, that neuer any true Religion did assist and credit it selfe by such iuggling shifts, tricks, and deuices, as the Iesuiticall brood are obserued daily to practise.

But (mee thinks) I heare the noise of our hooting *Nostus's*, the Priests and Iesuites, blind guides, and touers of darknesse more then the light, who are so farre from beleeuing that any Cataract or Filme is on their eyes, that they are rather perswaded, themselves are the most quick-sighted. They know and see as farre off, that although, *non adhuc misereandi tempus, non adhuc exultandi dies, the time to haue mercy, their appointed day be not yet come, yet they shall haue a time and a day when Va vobis*, woe bee to their Aduersaries. Their best dayes of late (perhaps) seeme to them but a leaden, or at best a siluer Age: but a Priest now in *London* told me some-

time

The wise
words of him
that wrote the
word of
Comfort.

time this last Lent (& it hath bin the merrie tune of many more,) that *They should ere long haue golden daies.* Many of the Iesuites haue of late cried, *Woe to England.* Their meaning is lockt vp in a mystery, and how they will explicate themselves, I know not. *Noſte dieꝝ suum geſtanti in pectore teſtem;* though they scape *reſtem.*

Let mee then premoniſh the ignorant, and feebl̄er ſort eſpecially, who are like weake and ſilly flies, that they take heede how they bee caught in ſuch Cobwebs, wherein the chiefe thred they ſpinne, is, that none out of their Church can be ſaued. And further, let them beware, leſt they deprave their ingenuous diſpoſitions, in tampering with tools that may cut their fingers, and ſo venture into that Web of heretical fraud, which they want ſtrength of wit to breake thorow. I know, that whom nature or education hath made ſimple, Hereſie will make proud. For who more inſolent then the ignorant? Which *Erasmus* noted long agoe, and may well bee applied vnto many of our *Engliſh* Papiſts, who when they might bee informed *De vita Chriſti, & de via Chriſtiani,* they are reſolued afore-hand not to be ſatiſfied. Oh the blindneſſe of vnderſtanding of thoſe that are called lay-Catholicks! I ſt heere were the complaint of the Prophet, *My people bee in captiuitie, becauſe they bee without knowledge.*

*Erasmus in
Spong. aduſſ.
Hutten.*

Eſay 5.13.

CHAP. XV.

The Author, reflecting upon himself, concludeth with humble submission.

THUS much for my present occasion, by way of declaration, what wholsome vse (by Gods grace) I have made of the noxious and balefull weeds that growe in the Papall garden; whereof, through my owne vanitie and leuitie, hauing raken some taste for the space of about a yeere, it hath pleased God to turne those poysons into an Antidote, happy for my selfe, and (as I hope) not vnfruitfull for others.

And first, I am not ignorant, that some particulars related by me, are like to procure mee the hatred, and perhaps, some malicious machinations of those that thought to hold mee in perpetuall captiuitie. But I protest to God, that as I haue in sincerity of heart, without malicious inuenting, or adding any thing, giuen account of those passages that came to my knowledge, so I doe not hate the person of any of those, who haue pretended to haue beene my Instructors while I remained with them; but wish to them, as vnto my owne soule, a sight of those corruptions & errors, wherein they are so deeply dyed, and whereof they did cast some tincture vpon mee; and also an acknowledgement of Gods Truth

Truth resplendent in the Scriptures, a forsaking and abominating of that pernicious trade, of being Factors and Brokers for the Papacie: The superstitions and tyrannies whereof, I maruell, if they see not; and I much more mourne, if, seeing and inwardly acknowledging, yet they should entertaine and practise, for the keeping the poore Lay-people in awe, which I take to be one of the chiefest *Arcana Imperij*, secrets of State, for the maintenance of their religion.

Secondly, I hold my selfe bound in conscience, vpon the sight of mine owne error, & consideration of the scandall which I haue iustly giuen, to make publick protestation of my recovery, with vnsained and humble submission vnto our reuerend Mother the *Church of England* (the most orthodoxe and pure Church now extant in the world, and most suitable vnto the Apostolicke and Primitiue times, both for faith and discipline.) Before her feet I prostrate my selfe with deepe sorrow of heart, that I haue, through rashnesse of heart, discontent, or any other mis-guiding passion, plaid the runaway out of her family and obedience. Wherein my fault is farre the greater, forasmuch as I, by that calling which shee hath vouchsafed me (although vnworthy) in her family, ought to haue bin a guide vnto others, *to keepe their feet in the waies of Truth and Peace.* I implore her motherly indulgence, to open her lap to me her wandring returning childe, and to vouchsafe me such pardon

don and absolution, as the power of the *Keyes* which she hath receiued from our Sauour, doth afford and extend vnto penitent Delinquents. Nor did I thinke it sufficient, to doe this by a simple profession of the cure of my vnderstanding; but I also held it necessary for mee to adde a manifestation of such particular meanes as I best knew to bee vsed by our aduersaries as stratagems to besiege vs, and snares to intrap vs. Whereupon it may perhaps please some, to whom that care belongeth, to make vs euen of these slender informations, for the preventing of future mischiefes in that kinde, now growne very farre against the Church of *England*.

Thirdly, it behooued me not to be forgetfull of the bond of nature, and of that duty which I owe to my aged Father, a Minister in the Diocese of *Exon.* whose righteous soule hath bene vexed with my infamous deuiation; whose fatherly care and paines toward mee, euen then when I most forgot him, and my selfe, hath not bene wanting in his writing to mee diuers Letters of Argument and exhortation: which, together with other meanes, concurring with Gods mercy, haue been the loud Calls that haue pierced my eares, and made me look back, and withdraw my foot out of the horrible myre and clay wherein I stuck. Euen of him, whom aboue others I haue deeply offended, I humbly craue fatherly pardon and blessing, not onely secretly in my heart, but more publikely and authentically

cally thus vnder my hand. What a great debt lieth vpon mee, not onely in regard of my first being, my education especially in learning, and fitting mee for the Ministerie, by his care and cost; but also for the reparation of that discontent which hee hath iustly taken at my obliquitie! All that I can promise and vow, with the assistance of Gods grace, is, that I hope to pay double in future comforts, for that which I haue runne arrerage by procuring fatherly sorrowes.

Faxit Deus.

Fourthly, because (as Saint *Augustine* saith) *Non dimittitur peccatum, nisi restituatur ablatum*: where a man hath done a personall wrong, it lieth in conscience vpon him to make satisfaction: if he be able; otherwise in vaine shall he expect remission from God above, or from man heere beneath, I must needs doe publick right vnto one whom I haue publickly wronged, I meane, my Neighbour-Minister, Master *Iosiah Horne*, Parson of *Winwick* in *Lancashire*: at whose great danger, if not ruine, I cannot deny, but that I was induced to aime, by suggested surmizes and groundlesse criminations. I will not seek to shift off my fault, and lay it on those of the Popish faction; who were my Inciters, Abettors, or Confederates; though some of them know, and cannot (without double dealing) deny, that they offered both the prooffe of the crimination, & prioe of my charges, for his conuiction in those heavy & vnjust Articles which I exhibited and pursued

against him. By their instigation, a double poyson crept into my soule; of Hatred and Slander against Man, and of defection from the true worship of God. Both these bitter weeds tooke roote together in my vnderstanding & passions, & each of them gaue mutuall growth to the other. My hatred against this my industrious & religious neighbor, a learned preacher, & bountifull house-keeper, draue mee on toward Popery; and my giuing care to Popish Motiues, did more kindle my distaste against him. So with one breath, those that seduced me, blew both those coles which branded my heart and hand. Let them, to whom of right it belongeth, owne their owne part of the crime of this Reuerend good mans false and iniurious accusation: I will take mine owne share, and (though to my shame) confesse, that as in the first breach betwixt Master *Horne* and mee, I gaue the first occasion, by conuersing too familiarly with those, whose neither life nor belief did suite with my profession: and as in other respects, so in the maine mischief against him, I was such an intencive and active an instrument, that, summing vp all circumstances of aggravation of the matter against my selfe, I think I cannot be guilty of a greater sinne *exa proximum*, than that against him. For which, I humbly and hartily craue pardon of God, and of him. If any take occasion, from this or any other confessed particular, to tax mee for what I haue beene, I haue, for my defence, *S. Augustines* reply to a malepart

Aug. 43. cont.
Petil. cap. 10.

lepart *Donatist* (vpbraiding him for being a *Manichee*), *Quantum ille accusat vitium meum, tantum ego laudo medicum meum*: as much as hee shall say in detestation of my disease, so much will I speak in the praise of my Physician, who hath cured me of it. *Cui laus et benedictio, pro misericordia sublenante meam miseriam.*

Lastly, to touch againe on that string which before I haue struck, but neuer can sound too oft: This streaming of my pen from the fountaine of my heart, runnes that course, whether all things else ought to tend, euen into the Ocean of Gods glorie exalted by his *Mercy*, in reaching out his helping hand to such miserable creatures as my self, intangled in danger, and readie to tumble in perdition. To his glorious name I offer vp my self, my soule and body, as a liuely *reasonable sacrifice*, vowing to bend all my faculties and future endeouors, to the publishing of his *Truth*, & to the setting forward, by word, & by exāple, that orthodox faith & church, which I haue wickedly condemned. And in speciall, I make oblation of my particular thankgiuing, as a repeated *Morning and Evening Sacrifice*, for the double deliuerance vouchsafed me, the one *Corporall*, and concerning this life; which in mee, beyond expectation and naturall reason, was prolonged, when I was saued *sicquam torris eruius e flamma*, I meane, in that generall and wofull downfall at the *Black-fryers*, wherein many lesse sinners then my selfe breathed their last. The other deliuerance is spiritu-

Psal. 41. 8.

all, being in some sort a childe of that mother, as proceeding from the due cogitation of the other; I meane, the loosing of my bands, the vn-fettering of my heart and soule from the *Babylonian captiuitie*, the dispelling of that cloud of *Romish errors*, which obscured, though not wholly extinguished the light of Gods Truth in mee. There were (I know) that said vnto me, *An euill disease cleaueth fast vnto him: and now that hee lyeth, hee shall rise no more. But thou (O Lord) hast put a new song into my mouth: Those that sit yet in darknesse, shall see it, and feare: For, The Snare is broken, and I am deliuered. Lord, establish mee in thy Truth: thy Word is Truth.*



A



A GENTLE EXCVSE
made to Master *Musket*,
for stiling him *Iesuite*.



Hough I haue indeuored to vse a conscionable care and diligence, that no man might be either wronged by me in narration of fact, or erroneously put into my late Catalogue of Priests and Iesuites, yet I finde that many of those whom I haue touched to the quicke, exclaime against me with threatening and reuiling bitternes. Nor is it strange to mee, when I haue stirred the nest of Hornets, and kindled some spaike towards the smoking them out, that many of that troope and brood should buzze about my eares, and set vpon me with wing and sting.

The most of their impetition which I can hear of, is a generall railing against my discoueries, as false, and inuented by me, to breed hatred

against their persons and function. But I haue learned, that in Law, *Vniuersals make no accusation.* And therefore I may sit still, vntill they can trip mee in some particulars of substance, or very materiall circumstance: which they shall finde mee as able and readie to maintaine, as I haue beene to discouer them, for the publike good of this our Church and State. And the rather think I, that they cannot disioynt and breake the seuerall limmes of my booke, for that I heare, their poore stratagem is layd against the whole body and lump thereof, by flinging out a foisting noise, which I meet in euery corner, that the booke is none of my writing, but that I am hired to set my hand to it, and beare the name of it. This forlorne shift they pretend in publike; and within these few dayes, *Palmer* the Iesuite, with a bold wain-foot face, bruted it in a Stationers shop in *Pauls Church-yard.* Whom meeting of late in the street, and challenging him of that wrong done mee, of a rauing *blasphemous* beast, he became tame and silent; and, for want of better prouender, did eate vp his owne filthy vomit, leauing also with me the print of his foot: whereby it appeareth, how vncleane a beast he is. In brief, hee did before witnes, both eate his word of slander, and also vnder his hand made an abnegation thereof, which I haue, to put him perhaps heereafter to the *Protean* tumbling trick of *Equiuocation.*

But to leaue this wanderer (who, meeting me in the way very lately, hath a little drawn me out

of

of my intended way) and to come to salute him whom I now principally call forth, because hee hath called vpon mee; the onely particular I yet haue notice of by way of exception, is, that I haue mistaken or miscalled one that is an hot shot of that Squadron, by stiling him *Iesuite*, being as yet none belike of that Order, whatsoeuer he may be hereafter.

Crimen inauditum, Gaie *Casar*. An heinous error in me, by which the party thinks, perhaps, that all the rest of my narration and book is blasted with suspect of mistakes and deviations. Alas, poore *Misnomer*, for which Master *Musket* should charge me so hotly, and shoot thorow my paper-buckler. But to answer hereto:

I hope, that if hee be no Iesuite, hee will owe mee the more thanks, for erring in *partem gratiorum*, on the sweeter side, for aduancing him in his place, and setting him in the chair, nay, throne of so sublimated, meteoricall, supereraphicall an order. Beggars most commonly fare not the worse, but the better, and obtaine an almes the sooner, for stiling a coached Gentlewoman, *Ladie* and *Madam*, when she is none. And I hope, my worshipfull reuerend Master will afford mee the more of his enriching benedictio, for furnaming him by the stile of the chiefe *Sirs* and *Signiors* of *Europe*, nay of *America*, and of the *East* and *West Indies*, that lord it ouer the haughtiest *Rolines*.

And if needs hee will pay mee with frownes in stead of thanks, as surmizing, that I clapt that badge

A gentle Excuse to Master Musket,

badge vpon his flecue, on purpose to make him the more odious or suspected by our State, (which, I protest, I did not in him, nor any other wittingly) I hope hee will giue me leaue to cleare my selfe thereof, both by producing his owne example, and also by shewing, that I had *probabilem causam errandi*.

That it can bee no capitall crime, to stile a man by a title, or degree of Order, a little mistaken, I hope, Master *Musket* himselfe will be my fauourable Iudge, or rather Aduocate, when he reuiues againe his owne worthy work, which hee hath already reprinted the third time; I meane, his bastard dogs-face brat, fathered vpon the late reuerend *Bishop* of *London*. There this learned Comick Poët forgot to keep the Law of fiction, and to obserue *decorum personæ*, when hee brought on the Stage the *Bishop* of *London*, citing Master *Perkins* by the title of *Doctor*. An error no waies like to drop from the penne of one of our owne Bishops. And therefore to shuffle vp that bracke, whereby the diuels home is espied vnder his hood, and with a *Memento* to Master *Musket* to take heed, *ne forex suo indicio pereat*, I clayme, not beg, pardon of him, by that verse,

Det ille veniam facile, cui venit est opus.

My second defence, is by way of plea of probability, for my opinion of his *desuitisme*.

First, common reputation in his and most other humane actions of cōtercourse (at least, in formes and appellations of men) is wont to carry

the

the force of morall certitude. And so by the vncontrouled opinion of others, I took him, whilst I spent some houres and daies among that sort, to be a *Iesuite*. Indeed I was not present at his, nor others solemne or priuate entrance into that *Father-hood*. And therefore, if any of those whom I & others haue, *bona fide*, taken to be of that rank, and so entred them into my Catalogue, should put me to a legall prooffe out of their owne Register or Records, I may come short thereof.

Secondly, though he be but shallow and superficiall for grounds of Diuinity and controuerfie, yet hee is otherwise qualifyable for that order, nay *qualified, in actu proximo*: so that if hee beenot already a Iesuite by obligation and profession, yet he is *Iesuitable*, and fit to receiue that lawrel Garland or triumphant Diademe; being furnished with a smooth glib tounge, and encroaching carriage, to insinuate with vnsettled people, especially with back-sliding *Dames*: Hauing besides a seditious incendiary spirit to work vpon discontents, to raise vp or foment faction and garboile when occasion serues. A prooffe whereof hath beene had diuers yeeres since, when as he was the mouth and trumpet of the rest of the Seminary Colledge at *Doway*; I meane, when the grand Rebelle the Earle of *Tyrone* ran or stole out of *Ireland*, and passed by *Bruxels* toward *Rome*, he was then intertained by a Panegyrick Oration, pronounced by Master *Musket*, out of a Desk or Pulpit. Who at that time, the more to pusse vp
 Q that

To the pillory.

that old weather-beaten Master of Out-lawes, with extolling his *quondam* valorous spirit, tould him to his face, that hee had broken the heart of *Queen Elizabeth*. Why may not this man, vpon occasion, play the part of a naturall Iesuite, in blowing the coals of combustion? And lastly, he hath a nimble cogging sleight in deuising & forging tricks, books, tales, and miracles: of which kinde, his Master-piece (I confesse) is the counterfet *London-Legacy*: for which, I see no reason but he should be preferred and aduanced as high for his lewd lying with the pen, as of late, *Moor* was for railing with his tongue.

But lest it should be thought, that hee hath no faculty in fittening foolish Tales of *Fairies* and *Robin good-fellow*, to breed terrour or admiration in his weak sucking disciples, I will bee bold to eccho vnto him one Tale of his, of a late stamp, fit to bee added to the rest of the fore-cited records of the grand *hospital of incurable fools*; which hee told to one *Marie Wilsbire*, daughter of *John Wilsbire* of *Black-Friers*, intertained in the seruice of Mistresse *Baily* a widow (a Lodger in *Grays-Inne-lane*, and one that hath taken on her the profession of a Nun): to whose house, resorted often *M. Musket*, *Fisher*, *Sweet*, *Rydiate*, *Wainman*, *Bangor*, *Richardson*, *Knot*, and others, who were all very busie, labouring to tole and draw this *Mary Wilsbire* to their religion; with whom, in the end, they preuailed. And among other deuices to perswade and confirm her in that religion, and to
cast

cast abroad an opinion of extreme supernaturall sanctity in his Masses aboue others, hee told her this Tale, but more largely, with many bumbasted circumstances, which heer (for breuirty) are omitted.

As I travelled into the Countrey, I came to a house, inquiring for Lodging: where the Hostesse told mee, Shee had no roome to spare but one, in which shee was loth to lodge mee, because it was haunted with sprites, that none could rest in it. I replied, that, by the power of our Lady, I would lodge there; and did so, forthwith providing my self to wraastle and encounter with those dangerous sprites. And first I lighted my Taper, prepared my Holy-water, and other necessaries: and so to bed I went. Where hauing liin awhile, I saw come in: o the roome (the doores shut) a gallant Gentleman, with his Attendants, setting himself to meat the Table beeing conered and furnished with cates and a Court-cupboard with plate. He fell to, drank to me, sent the cup twice by his seruant: and I both times refusing, he comes with it himself, and drinks to me, finding mee reading in my Breniarie, with a holy candle burning by me. I took the cup, made a Crosse on the brim: and then the wine vanished, but the cup I kept. And asking of this Gentleman the cause of such stirres in the house, he answered, that This was a cup which had beene stolne out of this house, and that a man had been murdered and buried in that house: to the place of whose graue hee then led me. I shewed this cup to the Hostesse the next morning, who acknowledged it to haue been hers. But hauing thus attained it, I desired to keepe it, and so payed

It is to bee hoped, thus will be recorded in the Story of Bevis of South-hampton or Don Quixotes.

A gentle Excuse to Master Musket,

the price of it to my Hostesse from whom it was stolne. And of that very cup was made the Chalice which I use at Masse.

M. Colridge Tailor & his wife.

This Tale he told with zealous gesture, to the said Maid and two others.

O worthy plot, pauer out in the old Crow-troden path of making *hobgoblins*, to hant a house where a man hath bin murdered! O, but he hath very scholastically and theologically imitated a passage in one of *Plautus* his *Comedies*. And why not? a great part of his employment beeing to play the forging *Comedian*, in putting shapes and vizards vpon the persons of others, as before I haue shewed. The place in *Plautus* is in the Comedy called *Mofcellaria*, which signifieth *Hobgoblins*, or vgly haunting *Sprites*; where *Tranio* the cogging Parasite (a fit patern for a man qualifiable to be a Iesuite) guls his old Master with a deuised Tale.

Plant. Mofcel.
act. 1. scen. 2.

Tr. Hospes necanis hospitem captum manu.

Th. Necanis? Tr. Aurum q̄ ipsi ademisti hospiti,

Enm q̄ hic defodisti hospitem ibidem in adibus.

Seclestia sunt ha ades, impia est habitatio.

Qua hic monstra sunt, anno vix possum eloqui.

Heer we haue the man kild and buried secretly, the gold or plate stolne (ther's the Cup, by *M. Muskets* Comment); and thereupon, the hideous, monstrous, rumbling, rattling *Sprites* doing so many terrible feats, that it would spend a yeer to tell them.

But it were not amisse, if *M. Musket* were demanded

manded concerning his enchanted Chalice (pretended to be rescued out of the Diuels clutches) how he can perswade any of his intelligent disciples, that it is the very same siluer which was before in the Diuels possession? Did M. *Musket* stand by, while the Gold-smith melted the old, and moulded the new? Was the matter *idem numero* of both, without change or commixtion? And if so, did not the Gold-smiths fire burne out all the vertue that could be infused into it by the diuels fingers; as the fire of *Purgatory* broyleth out and consumeth all the drosse of veniall sins? But if he wil stil pretend any extraordinary quality in this his Chalice, I think he may finde the true genealogy of it in *Saint Paul*, 1. *Cor.* 10. 21. whereunto none of his brethren haue so open and direct a claim, for ought I knowe, by such pretension of receiuing the Materials of their Chalice from the hand of a Fiend. In the mean time, I wish M. *Musket* and his companions to leaue blaspheming the integrity & vncontrouleable warrantablenesse of our Communion; who as we haue receiued the Chalice not from Hell, but Heauen; from the hand, not of a Fiend, but of our Saviour; so we impart it to the people also, and doo not appropriate it vnto the Priest, as M. *Musket* doth his Chalice; therein seeming to enuy, that any Laick should be partner with him in the Diuels Legacy.

This must go for one of his Acts, to enable him to commence Iesuite, if need be. And yet I sup-

pose, Master *Musket* hath better devices then this simple sheepes-head inuention, to tole guests to his Masses; and that they may pay toll to his mill, to withdraw them not onely from our Communion, but also from others his fellow-Masse-mongers: otherwise I shall begin to recant my opinion of his wily-witty worth, to enter into the superlatiue Order.

And to shew, that this and the like worthy stratagems, are the entry whereby to get a man into that sacred Society, appeareth by the employments of those who are Foregoers and Ring-leaders of speciall note in the same Order, who did some exploits as patternes of imitation for such Nouices as hee is, admitting him perhaps as an vnder-work-man in the action for his probation, against hee bee made Free-man of that trade; wherof an hansell followeth.

The same *Mary Wilsbire* lodging with her said Mistris (*Mistris Bailly*) to whose house resorted vsually *Musket*, *Fisher*, and the rest afore mentioned, who had seduced this young woman, and laboured still to retaine her in the Popish Religion; Those cunning Fathers, many times much terrified her with the pains of *Purgatory*; and finding her apprehension deepe on the aggravation thereof, they cunningly wrought vpon her passions; and to second her humor, perswaded her, that she might vndergoe those paines in this life, and so be quit of them in the next; which the distressed maid willingly gaue ear vnto: and there-
upon

upon by their prescript, in part of payment, shee was to say-ouer the *Ladyes Psalter* three times a weeke : yet still the scruple remaining in her minde, and shee falling into a *Feaner* about *August* last, Master *Fisher* came to her in her sicknes, holding vp to her the *Crucifix* and the *Pax*; and setting by her the holy *Candle* burning, then told her shee should soone after haue her *Purgatory*, and so departs out of the chamber from her. But presently after, shee discerned a very great light and burning heat in the chamber, and there appeared the shape of a woman comming in without any noise at all, the Moone vnder her feet, with the hornes or ends turned vpwards, the forme of the Sunne ouer her head, with bright beames of light cast round about from her. This Angel-like woman came to the beds side, and with her hand gaue to this maid (who lay sick in the bed, quaking and trembling, and not daring once to speak) three *Benedictions*, and so turning her back, departed, this beeing about foure of the clock in the afternoone, and this vision (as shee well remembreth) hauing continued about an houre. Shortly, vpon the vanishing hereof, came vp her Mistris: of whom shee asked, where Master *Fisher* was. Shee told her, Below with Master *Wainman*, Master *Bangor*, and Master *Ridiate*. Thereupon Master *Fisher* comming vp, she told him of this apparition, & the manner thereof : who presently answered her, that without doubt it was our *blessed Lady*, that came to comfort

This is the representation of the Virgin *Mary*, not much vnlike to the vsuall pictures of her in a distorted allusion vnto the place, Reuel. 12. 1.

Of what nature their Revelations are, M. *Ley*, Pastor of great *Burdworth* in *Cheeshire*, will ere long give them an account.

fort her; and how much, said he, are you bounden vnto her, that leaueth heauen, to come to visit you? Shee hath reuealed vnto mee, that you must become a *Nunne*, of the order of *Saint Clare*, and that our Lady hath great Miracles to bee wrought by you. Whereupon, Master *Fisher* very earnestly vrged her, to take the blessed *Virgin* for her *Patronesse*.

This Maid, at her first reconcilment to the Church of *Rome*, according to their custom, was appointed to chuse to her selfe a *Patron* and a *Patronesse*. And she then (resolving, as shee saith, to take those which shee was sure were in heauen) did chuse *Saint Iohn the Baptist*, and *Saint Mary Magdalen*. Whereupon, shee was loth to leaue them, notwithstanding Master *Fishers* much perswading her to it. And much more loth was shee to enter into such an order, wherein shee should be tyed to eating of fish, the vndertaking whereof would starue her, as shee answered Master *Fisher*.

Possibly it may bee surmized, that this was onely a naturall dreame, and idle phantasme of this sick distressed woman, in the height of some fit of her Ague; whereupon, the Iesuites were willing to worke and take aduantage in the interpreting and applying thereof, the stronger to riuert her resolution vnto *Papery* and *Nunnery*. And if so; This is no faire Christian dealing, to nourish such fancies for the inferring of preposterous and Popish consequences. But for my owne

owne better information, desirous to vnderstand the truth hereof : I was admitted very lately to heare the party her selfe relate this and other particulars before some who were able, by interposed questions and Interrogatories, to try the disposition of the party, and to iudge of the truth or probability of the matter she deliuered. Certainly she is of good discretion, being also 23 yeeres old, and giue th a very credible account of all circumstances in this and other things shee auouched; demonstrating, this could be no dream, she being then perfectly awake, obseruing both the holy candle burning by her, & this light and heat sensibly troubling her. They that heard her, concluded without all question (and so can I by other experience) that this was a meere iuggling feat of the Iesuities, who suborned som fly-footed Actor encased in this Pageant, with painted theatricall ornaments, flashing out light from a dark Lanthorne, and multiplying heat cast toward the bed by tunnels from a Stoue.

Of the same stamp, was of late practised not farre from *London*, a trick of *Apparition*, vpon one Mistris *Bouchers* daughter; namely, a gastly ghost, walking in a sheet knit vpon the head, came vnto her where shee lay in her bed, saying she was her late deceased *God-mother*, come out of *Purgatory*, and (touching her with a hand as cold as iron, and face pale as death) threatned her, that shee should goe to hell, vnlesse shee beleeued the *Re-all* Presence, and became a *Romane Catholick*.

I haue leard, that this feat may be done by setting and carrying candles within a case of oyled paper, and pasted thereto, like to the Shop-lan-thornes on Book sellers stalls in *Pauls Church-yard*.

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These personated and theatricall instructions come both out of one schoole, tending both to the same doctrine and end, prosecuted by the same cogging means: but in particular they differ, in that one was wrought by heat, the other, by cold: the one pretended to come from heaven, the other, from the graue and *Purgatory*.

But to proceed concerning this late seduced Maid.

M. Fisher being *Confessor* and *Ghostly Father* to *Mistresse Bailly of Grays-Inne-Lane*, shee vsed to wash his Church-stuffe: and vpon a certain day, the afore-said *Mary Wilsbire*, her maid, was sent to *M. Fishers* chamber, which then was at the *French Ambassadors* house at the *Black-friers*, and was one of the rooms that fell with the rest of the ruines at their *Dolefull Euen-song* (for, *Ridiate* and *Fisher* were chamber-fellows there, only diuided with hangings or partition of Deale). Now, when this *Mary Wilsbire* came to *M. Fishers* said chamber, bringing his church-stuffe against *S. Ignatius* day, she could finde no body there, but went and said her prayers at the Altar (which adjoynd to his chamber), and there she heard people talking in the next Room (which was one *William Mans* chamber, their Massing-Clerk). Shee then gaue care to their talk: and by their voices shee knew, that *M. Fisher*, *Ridiate*, *Knot*, *alins*, *Walsingham*, and *Reynolds*, foure Iesuites, with others, were there, who had then some wilde flashes of consultation together: and she ouer-heard some extravagant speeches

A new Saint
sweepes clean.

This Massing
Claire is a
busy buzzing
Agent to
bring-in game
to his Masters,
and to vent
Popish pam-
phlets out of
Master Fishers
great shop.

speeches which fell from them, which I meddle not withall. Whil'st shee was at her deuotion, *William Man* the Clerk came out of the chamber from them; and, seeing this woman, asked how long she had been there. To whom shee answered, But a little while; and inquired of him for *Master Fisher*, *Master Ridiatt*, or *Master Reynolds*: who answered her, that none of them were within. But, whil'st they were talking, *Master Reynolds*, whom hee formerly denied, came forth. And after this, they looked very narrowly vnto her; and, perceiuing she had heard part of their conference, would not let her go abroad without one or two to watch her, lest she should go home to her Father's. And whereas they had appointed, that she should go to *Bruxels* Nunnery about *Michaelmas* following, which was about a quarter of a yeer; they then told her, shee should go within a fortnight; which much dismaied her: yet go she must, and gone shee had, but that shee fell sick before that time. And by no meanes would they let her go from their lodging for a week space; but put her into a chamber next to theirs, where her Mistresse vsed also formerly to lodge, when she pleased. And indeed shee went from her house in *Graves-Lane* (whil'st this *Mary Wilsbire* was her seruant) very often to lie there, and then vsed to tell her seruants, she went to visit one that was sick.

By this their vsage of *Mary Wilsbire*, it appeareth with what tyranny they hold a poore se-

He held the
houre-glasse at
Father *Druis*
last houres
work.

To the pretended Bull of the Popes gull, wee answer, *Plena est Ecclesia*. Wee are well enough wee thank you: *inno Deo gratias.*

This was valorously spoken by *Hæ Mulier*; but *Hic vir*, her Husband, seemes more impatient, hauing threatened hee would pare Master Barrets eares, for Printing The dolesfull *Ennsong*, where this is touched.

duced soule prisoner; euen compelling vnto Nunnery those that haue no inclination to it, but rather resolutiõ against it, as she now protesteth. Which commanding power they did the more easily inforce, by reading vnto her a parcell of Latin in Paper or Parchment, wherby they said, the *Popes Holines* had made two of those Iesuites, *Arch-Bishops*, the one of *Canterbury*, namely, *F. Fisher*; the other of *Yorke*, *F. Sweet*: which shee auouched vpon her perfect remembrance, as hauing been a great motiue vnto her to obey them, and as afterward thinking it very strange it was no: so.

Their vantiing insolent hopes appeare by their speeches vsed diuerstimes in her hearing; *viz.* *That they haue bid the Wood-mongers make much of their Faggots, for they would be deare ere long*; meaning, there would bee such store vsed to scorch Heretickes: which indeed is a song of the same smart-yerking tune, which was sung by a Popish Apothecary his Wife, in congratulation for the Princes returne from *Spaine*, in the audience of diuers, *videlicet*, *That so many Faggots spent vpon Bonfires, would make them deare, when they should bee employed to burne Hereticks.*

This *Mary Wiltshire*, hauing beene kept in great bondage by them, both of body & conscience, and taking great dislike at diuers strange speeches spoken by the, & also practices of collusion vpon her; by Gods grace returned to a due consideration of her owne estate, and good vse of re-
uiuing

uiuing that knowledge in religion, wherewith shee was well furnished before her lapse to Popery; and so making an escape to her Fathers house, recovered her double liberty from superstition and restraint. Since which time, she being placed in seruice in *Westminster*, liues to this day in feare and danger of her old Masters, by whose procurement in the open street some dangerous violence hath beene offered her, by tripping vp her heeles, & striking her, and sending her threatening speeches in *Fishers* name. In feare whereof, both she & her Father, in my hearing, haue made earnest solicitation for the protecting her from mischiefe.

Quæsero? aut ubi sum? I pray you, Master *Musket*, pardon me, who hauing been so bold as to cal you aside, and intertaine a little household talke with you concerning your owne person & employment, haue, against the rule of complement, dwelt somewhat long with others, seeing the while to neglect you. But I hope you think, that in these last narrations also, though you be not named, yet you may say,

Et quorum pars magna fui.

Or at the least,

*Ego profecto iam olim animo, licet non adhuc ordine,
Iesuita sum, Iesuiticum nihil à me alienum puto.*

Finally, because I am much beholding to you for taking the pains to read-ouer my book, and (as I heare) vndertaking also to answer it; I thought it good manners to send it vnto you,
now

now curried ouer againe by the Printer, and
 ceked out with this *Post script*, that you may haue
 your full measure of recorded memorabl-
 stratagems acted by your selfe and other soul-
 diers of your band. Whereunto, to make your
 bargain the better, I am like, if occasion serue, to
 adde more ouer-measure, rather then to put vp
 againe into my box any of these parcels, which
 I haue vttered out by retails vnto you, as being
 my best chaffering customers.

And so I take my leaue, till I meeete you in
Pauls, I meane, in Print, vpon one of the pillars
 there.

April, 22. 1624.

*Giuen, not from my old lodging in Hol-
 bourne, but from the signe of the
 Foot out of the Snare, at Amen.*

By IOHN GEE.



A CATALOGVE OR

*Note of such English bookes (to the
knowledge of which I could come)*

as haue been printed, reprinted,
or dispersed by the Priests and
their Agents in this King-
dome, within these two
yeeres last past, or there-
abouts.

Inprimis, the *Domey Bibles*, that is, the old Te-
stament onely in two volumes, with Notes,
revised by Doctor *Worthington*, and reprinted
heere in *London*; sold for forty shillings, which
at an ordinary price might be afforded for tenne.

The *New Testament*, translated by the *Athenists*,
and reprinted in quatto: sold for sixteen or twen-
ty shillings, which might be afforded for a No-
ble, or lesse.

The same *Testament* in English, lately printed
in *decimasexto*: sold for twelve shillings, which
might be well afforded for foure.

The *Anker of Christian Doctrine*, in foure parts,
written by D. *Worthington*: the three last parts
printed in *London*, and sold by him at his Lod-
ging

A Catalogue of Popish Books.

ging in *Turnbull street*, for foureteene shillings, which might be afforded for five shillings.

The Protestants Apologie, written by *Brerely*, reprinted and sold for seuateene shillings, and might bee afforded for six shillings, or lesse.

Saint Augustines Confessions, translated by *Tob. Mathew*, and sold for sixteene shillings, being but a little booke in *octavo*, and might be afforded for two shillings six-pence.

Two other bookes in *octavo*, lately written by *Tob. Mathew*, and sold very deare.

The Author and substance of Protestant Religion, written by *Smith* a Priest now in *London*, and sold for six-shillings, & might be afforded for twelue-pence.

Luther his life and doctrine, a railing booke, written by *Lowell* a Priest, who is at this present in *London*, sold for eight shillings, worth two shillings.

An Amidee against the pestiferous writings of English Seditaries, in two parts, written by *D. Norvies* Priest, now resident in *London*, sold for eight shillings, might be afforded for foure shillings.

The Guide of Faith, written by the said Author, and sold at an vnreasonable rate.

The Pseudo-Scripturist, by the same Author, a booke of some twelue sheetes of paper, and sold for five shillings.

The Christian Row, by the same Author, a booke of ten sheetes of paper, and sold for two shillings six-pence.

The

A Catalogue of Popish Books.

The lowd-lying Pamphlet, rearm'd, *The Bishop of Londons Legacy*, written by *Musket* a Priest, and reprinted, with a Preface of a new disguise; the book containing about 16 sheets: they squeezed from some Romish Buyers, six or seven shillings apiece. A deare price for a dirty Lie: yet I wish, they, that haue any belief in it, might pay dearer for it.

The Summary of Controversies, written by Doctor *Smith*, sold as deare as the rest.

The new religion, no religion written by one *Floud* a Priest, now in *London*, sold at a high rate, and so are all the rest following.

The Sum of Christian Doctrine, written in Latine by *Petrus Canisius*, and translated into English by *I. Heigham*, a Priest, in *London*.

The true Christian Catholick, by the same Author.

The life of Saint Katharine of Sienna, by the same Author.

The Protestants Consultation, a dangerous Book, lately written by an vnknowne Author.

Iesus, Maria, Ioseph, lately come out of the Press, printed in *London*, by *Simons* a Carmelite, now in *London*.

Two other books, written by the same author, called, *The way to finde ease, rest, and repose vnto the soule*.

Bellarmines Steps in English.

His art of dying well, in octauo.

The exercise of a Christian life, by *S. B.*

The vocation of bishops, by *D. Champney*, now in *London*.

A Catalogue of Popish Books.

A rich Cabinet full of spirituall Jewels, by Tobie Mathew.

The Image of both Churches, by M. Pateson, now in London, a bitter and seditious book.

The exposition of the Masse.

A Treatise of the Reall Presence, by Goddard, a Priest now in London.

The lone of the soule, printed in London.

The followers of Christ, by F. B.

Demands to Hereticks, in two parts, by D. Bristow, reprinted.

Saint Bedes History of England, translated into English.

M. Wadesworths contrition.

Cardinall Peron his oration.

News from the Lowe-Countries.

History of Sicheu.

Auricular Confession.

Missale paruum pro sacerdotibus.

The office of our Lady, or the Primer, two or three sorts of them lately printed with rubricks.

The iudge, by G. M.

The right way to God, by Parsell, an Irish Monk, now in London.

Six books full of marvellous piety & deuotion, by G. P.

The Appendix, by D. Norrice.

A defense of the Appendix, written by M. Sweet, a Iesuite, lying in Halborn.

An answer to the Fisher caught in his owne net, by the same Author. These three last books containing but some six sheets of paper, either of them

A Catalogue of Popish Books.

is sold, by the Authors and their Factors, for two shillings or half a crown a piece.

Soliloquies, by R.T.

The Rosary of our Lady.

Meditations upon the Rosary.

An exposition of the Rosary.

The Mysteries of the Rosary.

An introduction to a devout life, by I. York, a Iesuite, now in London.

Miracles not yet ceased, by P.L.P. a saltlesse book.

The key of Paradise.

A heavenly treasury of comfortable meditations, by Antho. Bat, a Frier, now in London.

The word of comfort, written vpon occasion of the fall of the house at the Black-Friers.

The uncausing of heresie, by O. A.

The treasury of chastity.

The widows glasse.

The Ecclesiasticall Protestants History, by D. Smith.

The Grounds of the old and new Religion.

The hidden Manna.

The wandring Saints.

The little Memoriall.

An ouerthrowe of the Protestants Pulpit-Babels.

The vniety of Gods Church, by one Master Stenens, a Iesuite now in London.

Pointer's Meditations.

The Proof of Purgatory.

A comfort against tribulation.

A Catalogue of Popish Books.

Ledisme his Catechisme, lately printed heere in England.

The Reconcilement of the Dalmatian Bishop.

The Popes power.

The life of Saint Bede.

A treatise of Free-will, by D. Kellison, Rector of the Colledge at Doway, and now in London.

The Sacrament of the Catholick Church, by F. S. P. Dauies his Catechism.

The Visibilty of the church.

The catholick guide.

A treatise against the marriage of Priests, by Wilson, a Iesuite.

A Gag of the new Gospell.

A second Gag.

The Honour of God, by *Anthonic Clerke*, an idle, frothy booke by a braine-sicke man, a concealed Priest.

The Prelate and the Prince, a seditious book.

The rules of obedience, by G. A. P.

Saint Peters keyes, by *Edmund Gill*, Iesuite.

Saint Augustines religion, written by *Brerely*, and reprinted.

The reformed Protestant, by *Brerely*. There was a printing-house supprest about some three yeers since in Lancashire, where all *Brerely* his workes, with many other Popish Pamphlets, were printed.

The virginall vow, by F. S.

A Relation of the death of the most illustrious Lord, *Signior Troilo sauelli*, a Baron of Rome.

The

A Catalogue of Popish Books.

The mirrour of women.

Meditations on the Passion.

A dialogue betwixt our Saviour and the Saints.

Observations concerning the present affaires of Holland, and the vnited Prouinces, by You know the hand.

The Ingratitude of Elizabeth of England vnto Philip of Spaine.

The spirit of error, by D. Smith.

Meditations on our Saviours wayds on the Crosse.

Euery Saints prayer.

The Catholicks crowne.

The three conuersions, reprinted, written by F. Parsons.

Granadoes memoriall.

Granadoes Compendium.

Granadoes Meditations, translated.

The life and death of Cardinall Bellarmine.

Bellarmino his death and buriall.

The shedding of teares.

Parsons Resolutions, reprinted, 1623.

Sions songs, or the melody of the Blessed.

An Epistle of Iesui to the soule.

An Epistle of comfort to the persecuted Catholiques.

The following of Christ.

The life of Christ.

Puente's Abbridgement.

A Catalogue of Popish Books.

*The Saints lines, translated of late by Kinsman.
Saint Peters complaints, and Mary Magdalens
teares.*

The Office of Saint Benediſt.

Saint Ignatius life.

Saint Teresa her life.

Saint Clares life.

Saint Katharine of Bolognas life.

Saint Mary Magdalens pilgrimage.

The Spirituall comſſiſt.

Dowleys Catechiſme.

The paradise of the ſoule.

The Paradise of delights.

Molina, of mentall prayer.

Of the Excellency of the Baſſe.

Of perfection, by Pinel.

Of Communion, by the ſame Author.

Villacaſtines exerciſes.

Of Chriſtian works, by F. Borgia.

Contempt of the world.

The ſoure Capuchins.

Treatiſe of indulgences.

The diſſy practice.

*The Enemies of God, by M. Barlow a Prieſt, now
in London.*

The holy triumph.

The proſperity of the viſible Church.

The Mannall of prayers, reprinted.

A Watch-word, by F. Baker.

The Apologiſt, by Richard Conway.

*A Treatiſe of the Inuocation and Adoration of Saints.
by Thomas Lee.*

The

A Catalogue of Popish Books.

The Principles of Catholick Religion, by Richard Stannihurst.

Of the connerſion of Nations, of the Miracles, of the Martyrdomes, and of the vnion of the members of the Catholick Church, by George Allanson, Iefuite.

A Treatiſe of true Zeale.

F. Drury his Reliques, ſomewhat found in his ſtudy after his death.

Flagellum Dei, or, A Sword for Contradiſtors: a ridiculous pamphlet written by P.D.M.

Coffin, againſt an Epiſtle of D. Hall, concerning the marriage of Eccleſiaſticall perſons; miſtaken in the former edition, for the Answer to D. Halls book, intituled, The honor of the married Clergy.

Walsingham his ſearch, in quarto.

Walpoole, againſt D. Downham, of Antichriſt.

Fox his Calendar, reprinted, Anno 1623.

Fitz-Herbert, of Policy and Religion, reprinted.

Treatiſe of Faith, by F. Percy.

A little new Pamphlet written againſt Sir Humphrey Lynde.

A Catalogue of Popish Books.

*The Saints lines, translated of late by Kinsman.
Saint Peters complaint, and Mary Magdalens
teares.*

The Office of Saint Benediſt.

Saint Ignatius life.

Saint Teresa her life.

Saint Clares life.

Saint Katharine of Bolognas life.

Saint Mary Magdalens pilgrimage.

The Spirituall conſiſt.

Dowleys Catechiſme.

The Paradise of the ſoule.

The Paradise of delights.

Molina, of mentall prayer.

Of the Excellency of the Baſſe.

Of perfection, by Pinel.

Of Communion, by the ſame Author.

Villacaſtines exerciſes.

Of Chriſtian works, by F. Borgia.

Contempt of the world.

The ſoure Capuchins.

Treatiſe of indulgences.

The daily practice.

*The Enemies of God, by M. Barlow a Prieſt, now
in London.*

The holy triumph.

The proſperity of the viſible Church.

The Mannall of prayers, reprinted.

A Watch-word, by F. Baker.

The Apologiſt, by Richard Conway.

*A Treatiſe of the Inuocation and Adoration of Saints.
by Thomas Lee.*

The

A Catalogue of Popish Books.

The Principles of Catholick Religion, by Richard Stanmhurst.

Of the conuersion of Nations, of the Miracles, of the Martyrdomes, and of the vnion of the members of the Catholick Church, by George Allanson, Iesuite.

A Treatise of true zeale.

F. Drury his Reliques, somewhat found in his study after his death.

Flagellum Dei, or, A Sword for Contradictors: a ridiculous pamphlet written by P. D. M.

Coffin, against an Epistle of D. Hall, concerning the marriage of Ecclesiasticall persons, mistaken in the former edition, for the Answer to D. Halls book, intituled, The honor of the married Clergy.

Walsingham his search, in quarto.

Walpoole, against D. Downham, of Antichrist.

Fox his Calendar, reprinted, Anno 1623.

Fitz-Herbert, of Policy and Religion, reprinted.

Treatise of Faith, by F. Percy.

A little new Pamphlet written against Sir Humfrey Lynde.

A Catalogue of Popish Books.

A certaine notorious Iesuite, lodging in a Sanctuary not farre from the *Sanoy*, is himself a great Merchant for the commodity of these Popish Pamphlets: and, as I haue heard some of his brethren say, he hath thruien well thereby, especially whiles he fished in vntroubled waters. My self haue seene greater store of books in quires at his chamber, then I euer beheld in any Stationers Ware-house about *Pauls*; he hauing two or three large roomes filled vp with heapes in this kinde to the very top.

The



The names of such as disperse,
print, binde or sell Popish Bookes about
LONDON.

Every Barber in *Holbourne*, once imprisoned upon this occasion.
Ferdinando Ely in *Little-Brittaine*.
William Man, Master *Fishers* man.
Master *Lones* in *Holbourne*.

Mistress *Fowler* in *Fetter-Lane*, one that trades much to Saint *Omers*.

Mistress *Bullock* in *Fetter-Lane*.

Widow *Doues*, a famous dealer.

Edall in *Gunpowder-Alley*.

Henry Owen, brother to that *Owen* who ript out his owne bowels in the Tower, being imprisoned for the Gunpowder Treason.

May in *Shoo-Lane*.

Spanish Iohn, commonly called, The *Diuels* Factor, a Transporter of Gentle-women beyond the seas to become Nunnes.

Gubbins.

Thomas Andrewes, Bookebinder.

William Wrench.

A Catalogue of Popish Book-sellers.

Mother Truck, dwelling in South warke.

Richard Auery, in Woodstreet.

Jeremy Jackson, neere Moore-fields.

Baily in Holbourne.

Michael Franklin.

~~John~~ *in Little-Brittaine.*

Eulmer in Holbourne.

Peter Smith, and his sonne. They both print and sell Popish bookes, and are very audacious, pernicious fellowes. Their house was searcht of late, and great store of Worthingtons bookes found there.

THE



THE
NAMES OF THE
Romish Priests and Iesuites now
resident about the City of London,
March 26. 1624.



L D Father *Bishop*, the nominall
Bishop of *Chalcedon*.

F. *Overton*, his principall Chap-
laine.

D. *Kellison*, Rector of the English Colledge
at *Doway*.

D. *Worthington*, the Translator or Corrector
of the *Doway Bibles*, and Author of the *Anker of*
Christian doctrine.

F. *Collington*, the titular Arch-deacon of Lon-
don, lodging in Saint *Jones*. I heare hee keeps in
Commendum the Deanery of *Chalcedon*.

D. *Wright*, a graue ancient man, hee lodgeth
in the *White-Friers*.

Master *William VVright* Iesuite, sometime Pri-
soner in the Tower, Treasurer for the Iesuites.

A Catalogue of Popish Priests names.

D. *Norice*, one that hath written diuers books of late, mentioned in the former Catalogue.

D. *Smith senior*, sometimes of the Colledge of *Rome*, and Author of diuers pestilent bookes.

D. *Smith iunior*, Author of diuers other bookes no lesse dangerous.

Richard Smith, Vicar generall of the South-parts of *England*.

Richard Broughton, Vicar generall of the North-parts of *England*.

Edward Bennet, Vicar generall of the West-parts of *England*.

F. *Poulton*. } sonnes to that *Poulton* that made
F. *Poulton*. } the book of Statutes.

D. *Champney*, Author of the booke called, *The Vocation of Bishops*.

D. *Bristow*, sometimes of the Colledge at *Dowry*.

F. *Elackfen* a Iesuite, an ancient man, lodging in *Drury-Lane*.

F. *Sweet*, a Iesuite well knowne, lodging at the vpper end of *Holbourn*.

F. *Musket* a secular Priest, lodging ouer-against *S. Andrewes Church* in *Holbourn*, a frequent preacher, and one that hath much concourse of people to his chamber.

F. *Fisher* a notorious Iesuite, lodging neere the *Sauoy*.

F. *Harnay*, a very dangerous Iesuite.

F. *Austin*, a Iesuite, an aged man.

F. *Boulton*, a Iesuite.

F. *Macham*.

A Catalogue of Popish Priests names.

F. Macham, a Iesuite, lodging neere the *Custom-house*.

F. Barlowe, a Iesuite, lodging about the *Custom-house*.

F. Townsend, alias, *Ruckwood* (brother to that *Ruckwood*, who was executed at the Gun-powder Treason) a Iesuite, a little black fellow, very compt and gallant, lodging about the midst of *Drury-lane* acquainted with collapsed Ladies. I, meeting of late with a Gentlewoman, Mistris *A.B.* a neere neighbour of his, was threatned by her to my face, to haue mine eyes scratched out, for meaning her to be a collapsed Lady, though (in truth) I neuer intended her in particular.

F. Browne, a Iesuite, lodging in *St. Martins Lane*.

	}	both Iesuites, lodging about <i>Fleetstreet</i> , very rich in appa-
F. Palmer.		rell: the one, a flanting fellow,
F. Palmer.		weth to weare a scarlet cloak ouer a crimfin Sattin suit.

F. Riners. } both Iesuites.

F. Riners. }

F. Lathom a Iesuite, he was sometime a bird in the stone Cage at *Lancaster*.

F. Goddard a Iesuit, lodging about *White-friers*.

F. Pateson a Iesuite, lodging in *Fetter-Lane*.

F. Hammershed, lodging in *White-Fryers*.

F. Armesfrang a Iesuite, one that insinuateth dangerously, and hath seduced many.

F. Floud a Iesuite, lying about *Fleet-Lane*.

F. Floud a secular Priest, lodging in the *Strand*.

A Catalogue of Popish Priests names.

F. *Kerkham* a Iesuite, a Deuonshire man, whose right name (as I haue heard) is *Hart*.

F. *Anderion* a Iesuite, a Lancashire man, yet not the same *Anderion* who goeth by the name of *Scroope*.

F. *Moore* a Iesuite.

F. *Moore* a secular Priest, kinsman to D. *Moore* the Popish Physitian.

F. *Skinner* a Iesuite.

F. *Simons* a Carmelite, Author of diuers late foolish Pamphlets: his lodging is in the lower end of *Holbourn*.

F. *Low* a Iesuite, lodging against Saint *Andrewes* Church in *Holbourn*.

F. *Braddell*.

F. *Knox* a secular Priest, lodging neere the *Sauoy*.

F. *Shelley* a secular Priest.

F. *Price* a secular Priest, who was long a prisoner in *New-gate*.

F. *Tildesty*.

F. *Wilson*, lodging about *Bloomisbury*, and one that escaped at the *Black-Fryers*.

F. *Hilton* a secular Priest, one that escaped the same time.

F. *Medcalfe*, now lodging in *Shoo-Lane*, a good companion; but not guilty of much learning. He is often deepe laden with liquor.

F. *Richardson*, a Benedictan Frier, of great acquaintance about the Towne: he lodgeth at the farther end of *Grayes-Inne-Lane*.

F. *Root*

A Catalogue of Popish Priests names.

F. Root a secular Priest.

F. Hunt a Carthusian Fryer, lodging in *Holbourne*, an old man.

F. Conway a Iesuite.

F. Stenens a little man, a Monk.

F. Wilde a secular Priest.

F. Smith. } two secular Priests, besides the two

F. Smith. } Iesuites of that name, now resident
in *London*.

F. Greene, lodging ouer against *North-hampton*
Stables.

F. Houghton a secular Priest.

F. Southworth.

F. Southworth.

} both secular Priests.

F. Edmunds.

F. Edmunds.

} the one, as I haue heard, a Ie-

suite; the other, a Franciscan

Frier.

F. Melling a secular Priest, lodging in *Holbourne*.

F. Lonell a secular Priest, lodging in *Holbourne*.

F. Townely a secular Priest, lodging about the
Strand.

F. Bonham, alias, *Enison*, a Iesuite, lodging at
M. Whittings in *Fetter Lane*.

F. Farmer a Iesuite, prisoner in the *Clink*.

F. Mattocks.

F. Marshall a secular Priest, lately come to
Towne.

F. Ward.

F. Greenway a Iesuite.

F. Heath a Iesuite.

F. Turner.

F. Price,

A Catalogue of Popish Priests names.

- F. Price, Superiour of the Benedictans.
F. Pleydon a Iesuite.
F. Holi.
F. Copley senior, a Iesuite.
F. Copley iunior, one that hath newly taken orders, and come from beyond Sea.
F. Faulkner a Iesuite.
F. Hart a Iesuite.
F. Leak, the Gentlewomens Confessor.
F. Blunt.
F. Jackson, alias Nelson, a secular Priest, an ancient man.
F. Poulton.
F. Bacon a secular Priest.
F. Granener.
F. Ash, a Iesuite, an old man.
F. Worthington, a Iesuite, Nephew to Doctor Worthington.
F. Jo. Benet, a secular Priest.
F. Cannon, a secular Priest.
F. Southcot, a Iesuite.
F. Mannock, a Frier.
F. Loner, brother to the three Popish Goldsmiths of that name.
F. Fairclough, a Iesuite, born in London.
F. Curtice, a Iesuite, his brother a Pewterer, a Papist in London, dwelling in Towre-street.
F. Curtice, another of that name, a Iesuite, brother to the former.
F. Joseph Haines, alias, Harny.
F. Tho. Everard, a Iesuite.
F. Shepherd.

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- F. Shepheard.**
- F. Black-stone,** alias, **Ford.**
- F. Prescott,** sometime of the Colledge of **Rome.**
- F. Wainman.**
- F. Laithwait.**
- F. Reynolds.**
- F. Bangor,** a dangerous Iesuite lodging about **Westminster.**
- F. Harrington.**
- F. Dauenport.**
- F. Allinson.**
- F. Thomas,** an old man.
- F. Dawson,** a Iesuite.
- F. Man,** I meane not **Fisbers** man.
- F. Hugango**
- F. Porter,** a Iesuite, lately come out of **Lancashire.**
- F. Bunney,** an Irish-man.
- F. Black-man,** a Iesuite.
- F. Stanley.**
- F. Maxfield** a secular Priest, lodging in **Holbourne.**
- Simon Maxfield** a Deacon, lodging in **Fleetstreet.**
- F. Gerard,** a secular Priest, lodging about **Westminster.**
- F. Hensworth** a secular Priest.
- F. Danies** an old blind man, lodging about **Holbourne Conduit.**
- F. Bently,** I know not of what order.
- F. Purfell** an Irish man, a Monk, a young proud fellow.

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F. Walsingham, alias, *Knot*, lodging about the *Customs-house*.

F. Brabant.

F. Linch, an Irish man.

F. Gerald, an Irish man:

F. Sherlock, an Irish man.

F. Seannilbrist, an Irish man.

F. Carrig, an Irish man.

F. Houling, an Irish man.

F. Gowin, a secular Priest.

F. Chamberlaine, a secular Priest, lodging about the *Black-friers*, a man of great imploiment, born about *London*.

F. Turpin.

F. Annieur a French-man, but one that hath long liued in *England*, and insinuateth with some of our nation very dangerously.

F. Castle.

F. Jones, alias, *Hay*, a Iesuite.

F. Jones a secular Priest.

F. Martin, alias, *Marleys*, a Monk, a Citizens sonne of *London*.

F. Bastin, sometime Butler of *Exon-Colledge* in *Oxon*. he was turned out of his place for cutting twentie pounds off from a Brewers score, and coozening the Colledge contrarie to his Oath.

F. Wood, a very dangerous fellow.

F. Bellingam.

F. Young, an old man, a Iesuite:

F. Parkins.

F. Harris,

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F. Harris, very shallow-pated : and yet some say, hee is a Iesuite ; which I much wonder at.

F. Baldwin.

F. Conniers.

F. Coppinger, a Iesuite.

F. Woodson, a Iesuite.

F. Woodson, a secular Priest.

F. Park.

F. Brookes.

F. Arnos.

F. Hughes.

F. Galloway, a secular Priest.

F. Scroop, a Iesuite.

F. Langtree.

F. Vmpton, a Iesuite, an old short fellow.

F. Bold, a Benedictan Monk.

F. Bradshaw, a Iesuite.

F. Line, an Augustine Frier : hee now and then fetcheth a voyage into *Buckinghamshire*.

F. Doughty.

F. Ienison, a Iesuite.

F. Read.

F. Chambers.

F. Halsal, an Ignaro.

F. Jackson, a Franciscan Frier, brother to *Nelson*.

F. North.

F. Cox, a secular Priest, a curld-pated fellow.

F. Banister.

F. Rich, alias *VValpole*, a Iesuite.

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- F. *Euerard*. } two of them Iesuites, and one a
 F. *Euerard*. } secular Priest.
 F. *Euerard*.
 F. *Enleigh*, a drunken sor. Hee was once taken
 by the watch in *Holbourne*, and laid by the heeles.
 F. *Powell*.
 F. *Skinner*, a Benedictan Monk.
 F. *Edwards*, sometime of *Exon-Colledge* in
Oxon. hee went thence with a wench in mans
 apprell, but belike since a sanctified man.
 F. *Jo. Worthington*.
 F. *Peters*, alias, *Wilford*.
 F. *White*, a verie dull fellow.
 F. *Strond*, some say, that hee hath two *Cradles*
 going at this present.
 F. *Jennings*.
 F. *Alham*, a Iesuite.
 F. *Bat*.
 F. *Sanders*.
 F. *Dier*.
 F. *Heigham*, Author of many loud-lying *Pan-*
phlers.
 F. *Clauill*, alias, *Lusber*, a secular Priest.
 F. *Mompford*, a Benedictan Friar.
 F. *Bishop*, alias, *Brabant*.
 F. *Rimington*.
 F. *Molineux*.
 F. *Dade* a secular Priest.
 F. *Birket*, disguised vnder the name and pro-
 fession of a Physician or Chirurgion.
 F. *Kinsman*. Hee and his brother translated
The liues of the Saints. F. *Durham*.

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F. Durham.

Two Priests, lodging in Mistris Fowlers house in Feister-Lane, whose names I cannot learne.

F. Ireland, sometimes School-master of Westminster.

F. Weston, a Iesuite.

F. Tomson, lodging in Shoo-Lane, otherwise called Tom Port; his right name VV. VVenethered, borne in London, a drunken companion.

F. Lawrence.

F. Charles, a limping hobbling Priest.

F. Stone, a Iesuite.

F. Newton, lying behinde the olde Exchange.

F. Towers, an Augustin Frier.

F. Lancaster, a very impudent fellow.

F. Radford, a Iesuite.

F. Stubble, a boon companion.

F. Monntague, a Iesuite, a very poysonous fellow.

F. Banks, a Iesuite lodging in Field-Lane, borne in London, deputy Banks his sonne.

F. Taylor, late Confessor to the Friers in Ireland and newly come into this Kingdome.

F. Stanley, brother to Sir William Stanley, Gouernor of Macklin.

F. Ward, a Ruffler, with a Rapier at his side.

F. Ashton, alias, Fisher, M. Muskets brother.

F. Knot, a Iesuite, lately come from Rome.

F. Roe, a secular Priest. (mer.

F. Farmer, a Iesuite, brother to the former Far-

F. Andrew Fryer, a secular Priest.

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F. Turbinill, alias, *Herbart.*
F. Babelorp.
F. Camp.
F. Colbeck.
F. Teomans.
F. Tong, alias, *Trolope.*
F. Santon, alias, *Constance.*
F. Dauby.
F. Mordant, a Iesuite.
F. Charnock, a secular Priest.
F. Broughton.
F. Gregory.
F. Malleard.
F. Kennion.
F. Gray.
F. Iernice Poole, a Iesuite.
F. Lemall, a Iesuite.
Doctor Tempest.
F. Milford, a Iesuite.
F. Maurice.
F. Cyprian.
F. Lockwood.
F. Alban Rowe, a secular Priest.
F. Ioseph Mettam.
F. Blimstone, a secular Priest.
F. Pattiniger, a Benedictan Monke.
F. Ashins, a secular Priest.
F. Jones, a Iesuite.
F. Coaley, a Iesuite.
F. Ruckley.
F. George Heflane.

F. Arthur

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F. Arthur Read.

F. James Candell.

F. Carre.

F. Vaughan.

F. Barret, a secular Priest.

F. Preston, a *Benedictan Monke*, a man who hath written very laboriously, both in Latin and English, in the defence of the *Oath of Allegiance*, and against *The Popes usurped power over Kings*; in the name of *Roger Widrington*. Though he be happy in his discourse, and potent in the nerves of his vnanswerable arguments, yet hee was vnhappy in his casuall choice of that name; which to conceale his owne, hee chose to prefix vpon his booke; the said *Roger Widrington* being a man (as is thought) not much fauoring those *Tenents*, wherewith his name was vnworthily honoured. Sure I am, that in the North parts, where hee liueth, hee hath, by one engine or other, of late seduced great multitudes to Popery, and carrieth so strong a hand in that countrey, that hee that would oppose him, should find it a hard taske. As for Master Preston, hee is a man much hated and persecuted by the *Iesuiticall faction*, who would faine pack him to Rome in a Cloake-bag. I heare hee is a man of a weake and sickly disposition of body, not likely long to liue. His *Physicians* tell him, that if hee change aire, the City and Suburbs of Rome are very vnwholsome for him, especially the stifling aire of that part of Rome which is neer the Holy-house

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house, or Inquisition. Many of the *Loialists* intice him to goe thither, that hee may bee aduanced by the *Popes Holinesse*, like the *Arch-Bishop of Spalato*, who is now *miserorum miserrimus*, and findeth what it is to trust vnreconcilable *Rome*.

These bee all the birds of this feather, which haue come to my eye or knowledge by name, as residing in or resorting to this City: yet about foure times so many there are, that ouerspread our thickets through *England*, as appeareth by the empty nests beyond the Seas, from whence they haue flowne by shoales of late; I meane, the Seminary Colledges, which haue deeply disgorged by seuerall Missions of them, & also is gathered by particular computation of their diuided troops; When-as in one Shire where I haue abode sometime, there are reputed to nestle almost three hundred of this brood.

Though they bee heere set downe by one name, they are not vnfurnished of diuers other names, which they change at pleasure, as oft as Gallants do their suires: yet sometimes they double-line themselves with many names at once.

The number of these Romish Priests, is 261.



A CATALOGVE OF
such Popish Physicians in and
about the City of London, as the
Author either knoweth, or by
good information heareth of.

Doctor *Moore*, a man much im-
ployed, and insinuating with great
persons in our State. His abode is
in *Saint Brydes*, at Master *Hicks* the
Apothecary.

D. *Fryer senior*, Nomine et re fraterculus.

D. *Fryer iunior*. Hee agreeth with his brother
in Popery; though in other respects they differ.

D. *Cademan*, A faire-conditioned man, some-
time of *Trinity Colledge* in *Cambridge*.

D. *Flond*, Not hee of the Colledge of that
name, but one that liueth in *Fleestreet*.

D. *Palmer* of the Colledge, much suspected.

X

D. *Lodge*,

A Catalogue of Popish Physicians.

D. Lodge, dwelling on *Lambert-hill*.

D. Berry, in *Fleet Street* against *Water-lane*.

D. Baldwin, in *Holbourne*.

D. Price, in *Chancery-lane*, one that liued many yeeres at *Bruxels* and at *Rome* : whilst hee was at *Bruxels*, he was called by the name of *Iohn Iesuite* : hee is a man of very ill behauiour.

D. Hawkins, in *Charter-house Court*.

D. Webb, in the *Old Bayly*, hee pretendeth to teach a new gayne way to learne Languages, and by this occasion may inueigle disciples.

D. Gifford, dwelling neere without *Ludgate*, in the little Alley.

D. Gifford in *Mugwell-street*, suspected.

D. Hinchlow, neere without *Temple-barre*.

D. Egglestone, a Scottish-man in *Noble streets*: one that hath made great challenges to dispute with Protestants.

M. Prugeon, in *Siluer-street*, a Candidate of the Colledge. He put vp his grace of late for Doctor in the Vniuersity of *Cambridge* : but Oath there to beetaken doth slack his proceeding.

M. Waldron in *Holbourne*.

D. Reade, a Doctor of *Padua*, lodging in *Holbourne* or *Bloomisbury*. Not hee that is of the Colledge of that name, who is a religious Gentleman, and learned in his profession.

D. Edwards, lately come to practise in the City.

M. Asherton in *White-fryers*.

D. Iaquinio an Italian.

M. Lucatelli,

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M. *Lucatelli*, a Mountebank, lodging without *Temple-barre*.

M. *Covers*, an Empericall man in *Holbourne*.

M. *Sharpleys*, another such.

M. *Dice*, who sayth he is a Doctor. *Vix credo*. Yet a little learning might serue, if hee had his proceedings from *Padua*.

Monsieur, a French Doctor, lurking about the *Strand*: hee sometimes goes to heare a Masse neere the *Sauoy*.

Whether these, or any of them be allowed by the approbation and authority of the Colledge of Physicians, I know not. But sure it is, that those that take their degrees publicly in Popish Vniuersities beyond the seas, doe take a solemne oath of obedience to the Pope. And it is vehemently suspected, that some of these haue a priuate facultie and power from the See of *Rome*, to exercise the authority of Romish Priests in reconciling or absolving their patients, *in articulo mortis*, vpon point of death or great danger.

Besides these, there are other Physicians, not vnsuspected. And there be diuers Surgeons and Apothecaries, knowne to bee Reculants. Of whom notice may well bee taken.

Bacon

Hickes

Bridges

Hen. Lusher.

Robert Fawdrey, on Snow-hill.

} Popish Apothecaries in
Fleetstreet.

A Catalogue of Popish Physicians.

M. *Mapes* neere *Newgate*.

Sylveſter Plunket in *Holbourne*.

M. *Watſon* in *Holbourne*.

} Chirurgions.

The Raſor-Chirurgions, very many of them Popiſh, though altogether illiterate, haue beene of late very preſumptuous, and take on them to adminiſter Phyſick, by meanes wherof many mens liues haue been indangered. *Ne ſunt ultra crepidam.*

*Non de arte, niſi
artiſen.*

LONDON,

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